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JUNE 2, 1954

10 CENTS

AN ETERNAL FORCE

The wind is like the power of God. It is invisible—you can neither see nor touch it. And yet it will carry a sailboat skimming across the waves with all the beauty and grace and freedom of a seagull.

But whereas the wind may die and leave you drifting aimlessly and helplessly with the tide, the strength of God remains eternally steadfast.

It is through the Church that man is given understanding of this Power. For by worshipping God he can acquire the spiritual insight which gives fuel to his soul and purpose for his pursuits.

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Pastor Arthur F. Conrad looks on as Canada's Governor General Vincent Massey records his presence at dedication services held March 28 in Dominion capital.

THE CHURCH IN THE NEWS

Churchmen take school decision calmly

Leaders in churches of the South were helpful last week in keeping down the blood pressure of their fellow-citizens after the U.S. Supreme Court ruled that race segregation in the schools is unconstitutional.

The Court's ruling was "necessary, wise, and right," said Dr. Frank W. Price, moderator of the Presbyterian Church in the U.S. (Southern). "Although the next two years will be very difficult," he said, "I believe that in the end we shall thank God for the painful progress we are now making toward democratic and Christian ideals of human relations and civil rights."

In Virginia the Protestant Episcopal diocesan council urged church members to "provide intelligent, deliberate, Christian leadership" in carrying through the school decision. Bishop Avery Mason of the Dallas, Texas, Episcopal diocese said the Court decision was "inevitable" and that "the consciences of our citizens must work it out in harmony and understanding."

Southern Baptists didn't all agree on the school question. The Rev. John H. Buchanan of Birmingham, Alabama, said the decision "complicates and damages relations between races in the South." But Dr. A. C. Miller in Nashville said "the decision was the inevitable result of social progress based on Christian teaching that all men . . . have dignity and worth in the sight of God."

National Council applauds decision

"Understanding and patience" will be needed in the years the Supreme Court school decision is being put in effect, said the general board of the National Council of Churches. "In the period of transition from one pattern to another (whatever the length of the period to be prescribed by the Court), we urge the churches and individual Christians to exert their influence with both understanding and patience on the side of full and honest compliance with the decision."

The Council was glad the Court had spoken so clearly on the race question. "The unanimous decision of the Supreme Court that segregation in the public schools is unconstitutional gives a clear status in law to a fundamental Christian and American principle. The National Council of the Churches of Christ in the U.S.A. heartily welcomes the decision as one having far-reaching effects in the whole nation and the world."

Want church segregation ended

Boldest proposal for dealing with the race question which had come from a Protestant group in 1954 was brought to Southern Presbyterians this week by their Council on Christian Relations. Action on the proposal was expected at the Presbyterian general assembly at Montreat, North Carolina, before the closing session on June 3.

Presbyterian congregations in the South, the council recommended, should "admit persons to membership and fellowship in the local church on the scriptural basis of faith in the Lord Jesus Christ without reference to race."

Colleges and other schools owned by the general assembly should "adopt a policy of opening the doors of these institutions to all races," said the council. Presbyterian synods should "consider earnestly the adoption of a similar recommendation to trustees of institutions under their control."

Underlying these proposals was a state-

ment which the council wanted the general assembly to affirm: "that enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics, and that the church, in its relationship to cultural patterns, should lead rather than follow."

"Practical steps" to end segregation in churches was recommended last week by the West New York Synod of the Evangelical and Reformed Church.

BISHOP OTTO DIBELIUS
Won't sign any more appeals

Dibelius curbs clergymen

Bishop Otto Dibelius of Berlin, leader of the Evangelical Church in Germany, has notified East German Premier Otto Grotewohl that he has issued orders prohibiting Protestant clergymen in Berlin from signing any political petitions.

He himself was trapped into signing a Communist "Peace Appeal." This happened at the dedication of a new church in the Soviet Zone. As he was entering the church, leading a procession of clergymen, two women members of the Communist Peace Council stood in his way and insisted that he sign a paper. He wrote his name hurriedly to avoid a disturbance.

Later, Communist newspapers reported that he had joined them in protesting against the posting of American atomic weapons in West Germany.

Protestants versus Roman Catholics

There had been frank talk in American magazines lately regarding why Protestants are suspicious of Roman Catholics.

"Protestants are concerned over the reluctance of the Roman Catholic bureaucracy to modify its authoritarian methods and enter into the true spirit of a free democratic society," said Dr. James H. Nichols in *Look* magazine.

Protestants, replied *America* (Jesuit weekly magazine) "are fabricating a hobgoblin and needlessly disturbing their followers when they express grave concern about the alleged secret political strategy of the 'Catholic bureaucracy.'"

As for the Roman Catholic Church becoming "democratic," says *America*, "all we can say is that Christ our Lord did not see fit to establish a 'democratic' organization for His Church . . . We are not going to become Protestants—if that is what our friends are really asking of us."

"Invisible informer"

There are ex-Communists who are highly paid for going from one court to another to testify about people they claim to have known as fellow-members of the Communist Party. One of these, Paul Crouch, last month in a federal court identified as a Communist a man whom in a 1949 trial he said he had never known.

When Congressional committees call these ex-Communists to testify in secret

sessions, they are not obliged to face the persons they accuse and are not subject to cross-examination.

"The invisible informer" was the name given to such Congressional witnesses by President John Mackay of Princeton Seminary at the assembly of the Presbyterian Church USA on May 20. The "faceless, nameless, and immune" informer, said Dr. Mackay, has begun to "haunt the halls of learning and the chambers of government." He has power to "smear the character and wreck the careers of men and women for whom he remains invisible in a sheltered shadow."

Presbyterians support Mackay

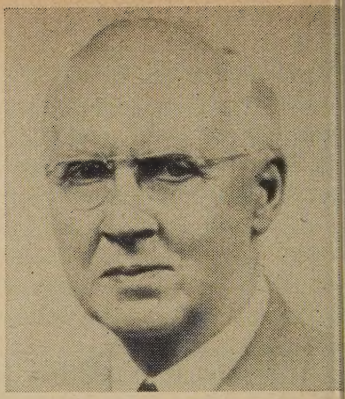
Last October Dr. Mackay made a similar statement in a "Letter to the Churches," endorsed by the Presbyterian general council for reading in the denomination's 8,000 congregations. "A subtle but potent assault upon basic human rights is now in progress," Presbyterians were warned.

A scattering of pro-McCarthy-Velde-Jackson Presbyterians were shocked by the letter. Dr. Daniel Poling charged in The *Saturday Evening Post* last month that part of it was in the exact language of a Communist propaganda sheet supplied to Red magazines throughout the world.

From the Spokane Presbytery to the general assembly, meeting in Detroit in late May, came a resolution proposing that "conscientious dissent from the general council's pronouncements shall not be construed as disloyalty to the Presbyterian Church." The resolution was defeated by unanimous vote.

Missouri membership above 2 million

Enrollment in the Lutheran Church—Missouri Synod was 2,016,060 at the end of 1953, the synod statistician reported in mid-May. The increase last year was at the rate of 4.1 per cent. High birth-



DR. JOHN MACKAY
Warned Presbyterians

rate, aggressive home mission policy, and a parochial school system are factors in Missouri Synod membership gain.

Comparison of 1953 Missouri figures with those of the United Lutheran Church is:

	ULC	MISSOURI
Congregations	4,304	4,483
Membership	2,143,020	2,016,060
1953 gain	55,141	79,690
Baptisms	57,502	75,932
Contributions	$81,399,097	$80,221,031

Lutherans seek unity in Japan

Rapidly multiplying Lutheran congregations in Japan were unwilling to be separated from one another by the dividing lines which have marked Lutheranism in America. Since the war, missionaries from Finland, Norway, and six American Lutheran denominations have worked in close co-operation in Japan.

Representatives of eight of the Lutheran groups met at the Missouri Synod Lutheran Center in Tokyo on May 12 to consider plans for a united church. Among Americans present were four United Lutherans, Dr. Earl F. Erb, Miss Helen Shirk, Dr. Paul Anspach, the Rev. Howard Alsdorf.

Two proposals were discussed: 1) a

federation of churches, and 2) a united church consisting of geographical districts. A majority favored the united church. Committees were appointed to prepare a constitution, by-laws, and a doctrinal statement regarding the faith professed by the church.

"I believe a great deal of progress has been made," Dr. Erb reported. "The whole Lutheran Church needs to pray that the necessary Lutheran union may be achieved in Japan."

The Japan Evangelical Lutheran Church, an affiliate of the United Lutheran Church in America, re-elected the Rev. Y. Makise as president at a convention May 4-6. It has 56 congregations with 7,024 members. In 1946 there had been 26 congregations with 1,326 members.

Emergency in Greece

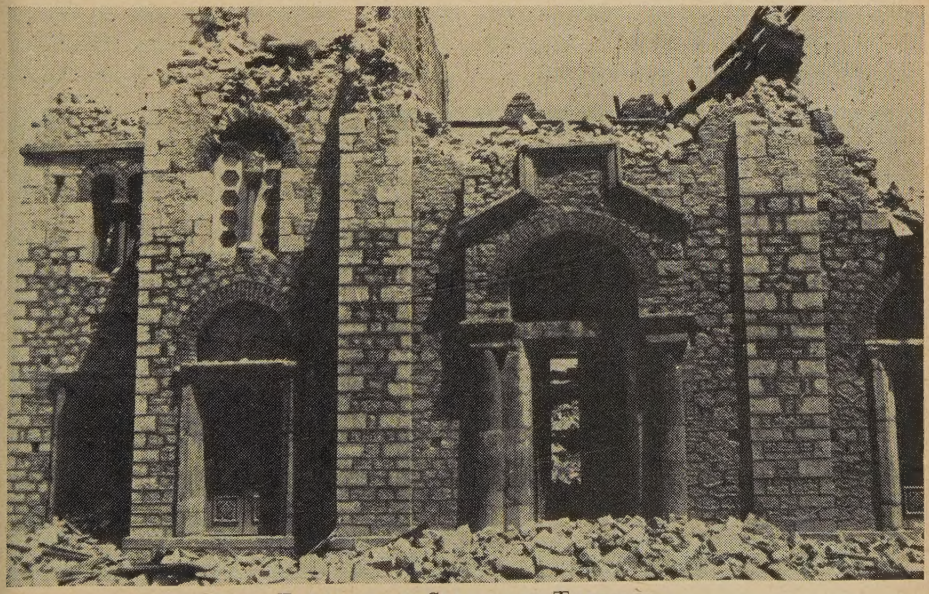
Carloads of American food and clothing were rushed into Greece during May as church workers went to the assistance of 30,000 people made homeless by the Apr. 30 earthquakes in Thessaly. Twenty-six people were killed as cities and villages collapsed.

Tents and lumber for temporary housing were sent into the earthquake zone by the World Council of Churches. Eighteen church buildings were entirely destroyed, and 69 others damaged (*see photo*).

Clothing sent to Greece by the American relief agency, Church World Service, had been collected in recent campaigns among Protestant congregations. A total of 57 tons of clothing and 132 tons of food has been allocated for emergency assistance in Greece.

Government food goes overseas

Fifty-two million dollars' worth of dry milk, butter, and cheese—backed up in U.S. government warehouses—had been sent to refugees and other needy people overseas in the year ending April 30. Twelve per cent of the huge supply, taken



EARTHQUAKE STRUCK IN THESSALY

Six hundred people left this church two minutes before the disaster

from surplus crop storage, was distributed in Europe and Asia by Lutheran World Relief.

Roman Catholics distributed over half the gift. Jewish relief agencies handled 19 per cent, and Church World Service 16 per cent. Each agency pays the cost of shipment and distribution of the supplies. Costs of shipments made by Lutherans are paid from Lutheran World Action funds.

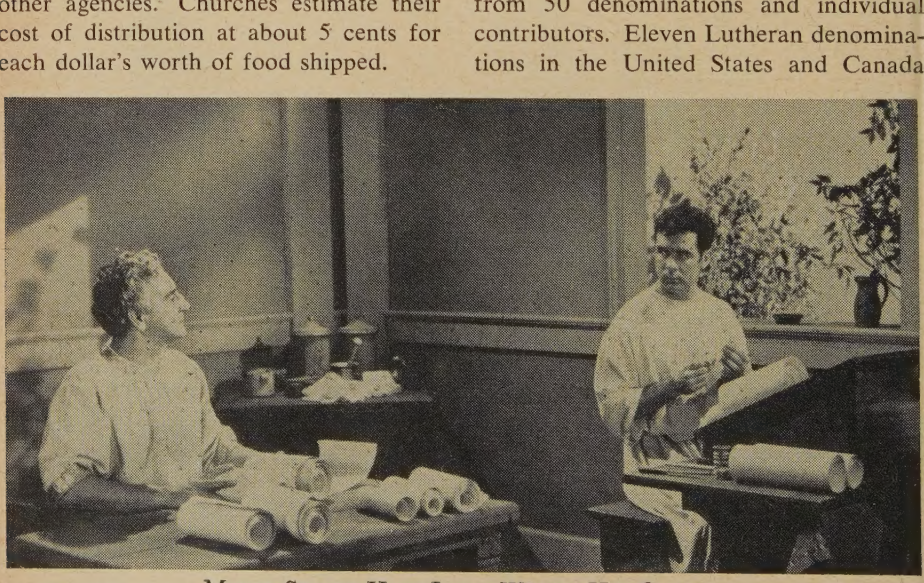
Church groups proposed to the federal government last month that large additional supplies be made available from the $7 billion stockpile accumulated in taking surplus food off the market. Storage charges on the government's holding run to $500,000 a day. Although more food is available than at any previous time, people in many countries can't afford to buy it. Church agencies, with international organizations of experienced personnel, can get the food to needy people at less expense and with fewer political complications than any other agencies. Churches estimate their cost of distribution at about 5 cents for each dollar's worth of food shipped.

First relief supplies to reach Iraq after a disastrous flood swept Baghdad in early April were those sent from the Lutheran World Federation's offices in Jerusalem and Beirut. Twenty tons of clothing and bedding, plus large food supplies, reached Baghdad on April 15.

Film tells how Bible was written

A feature-length movie on "Our Bible —How It Came to Us," had come from the workshops of the American Bible Society this month. It will be rented to churches to explain how the books of the Bible were written and translated into many languages. One scene shows Luke (*see photo*) dictating his Gospel to a secretary.

The Bible Society announced in mid-May that Bible distribution in the United States was 40 per cent higher last year than five years earlier. There were 509,298 Bibles, 815,732 New Testaments, and 8,401,361 portions of the Bible sold in 1953. Prices are kept low by subsidies from 50 denominations and individual contributors. Eleven Lutheran denominations in the United States and Canada



MOVIE SHOWS HOW LUKE WROTE HIS GOSPEL
"It seemed good to me . . . to write an orderly account for you"

WORLD CHURCHMEN
Dr. Roy Ross, Dr. Visser 't Hooft, Dr. Samuel McCrea Cavert

gave $120,189 to the society last year.

World Council moves headquarters

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, had moved his headquarters from Geneva to New York City in mid-May in preparation for the Council's assembly in Evanston, Illinois, in August. In late July headquarters will be shifted to Evanston, and will go back to Switzerland in September.

First job for the World Council staff is to employ interpreters to make rapid translations of assembly speeches, which will be conveyed in English, French, and German through headphone sets supplied to delegates.

An American welcome to World Council delegates from other countries was prepared last month by the National Council of Churches in the U.S.A. "We know that we have much to learn from many of you who . . . have had insights and experiences different from our own," the Americans say. "We are grateful for your loyal witness under adverse circumstances which we have never had to face."

There are differences among the churches "in our interpretation of the Gospel and of the nature of the Church and in the application of our Christian convictions to contemporary problems," the statement continues. "Our hope, however, is that at Evanston there will be an atmosphere of such true Christian fellowship that even when we are speaking of our differences we shall be listening most of all for what the Holy Spirit is saying to the churches."

And so forth

On every poster advertising the *Martin Luther* film in Karlsruhe, Germany, Luther's head had been torn or cut off by vandals during the night after the posters were put up. But attendance in the theater totaled 18,000 in the first week the film was shown.

Lutheran pastors in Berlin-Brandenburg were prohibited last month from signing political petitions of any kind. Bishop Otto Dibelius gave the instruction, after he himself had been tricked into signing a Communist "peace appeal."

United Nations

IN THE MIDST of political miseries, the United Nations now and then produces a story that is truly heartwarming. Such a moment came at the press conference of Dr. Margaret Hockin, chief of the Home Economics Section of the United Nations Food and Agriculture Organization, FAO. The work she spoke about deals not with high government officials, but with children and families, with the housewife who faces the daily problem of "What shall we eat." Only in the parts of the world she spoke about the question was not so much "What shall we eat" as "What *can* we eat?"

Only a few years ago India was undergoing a serious famine. In 1951, while the U.S. Congress was still debating aid to India and saying, "We won't give India food because their delegates don't vote the way we want them to in the UN," the women of India, the mothers of the children who were starving, decided to do something. The All-Women's Congress took the initiative and asked FAO to set up a program to help by promoting the use of non-cereal foods.

AS IS USUAL in such programs, something dramatic is needed to set it off, and the two organizations together conceived the idea of introducing India to cafeterias. They were called Annapoona, which is the name of the Hindu goddess of plenty, and were very carefully planned, so prices would be reasonable. The type of food offered was such that women could prepare the same thing in their own homes. The cafeterias rocketed to popularity. It was a new idea for Indians to go into an eating place and serve themselves. Also, it was a new social experience, because they sat down to eat with strangers and spoke with people they did not know.

FOOD STORY

THE PROMOTION SCHEME went even further. All usual items of their diet were provided. In addition, new foods which FAO was desirous of introducing were set up in different forms at a very attractive price. One of the chief of these was beans, which are easy to grow and could be adapted many ways. There were beans made into cakes, sweetened and spiced, bean broth, a type of bean milk, and fresh green beans with curry. Since protein deficiency is the greatest lack, the beans not only substituted for the rice, but provided an added nutritive element.

THIS PROTEIN deficiency is prevalent in most countries where food values are lowered. It is particularly felt in Israel. Here meat, fish, and eggs are very scarce. Since most people have been used to high protein this makes an even greater problem. The effort has been to supply the deficiency through use of cheese.

Israel has a unique school lunch program. It sounds impossible and would be in a country with schools as large and centralized as in the United States. In Israel, the schools are small and very local, and the feeding program involves preparation of the lunches by the children themselves, both boys and girls. The teacher of each school has a diploma in home economics as well as her other qualifications. Each teacher adapts the meals of her group to the needs and resources of the district. The usual meal consists of hot soup, sometimes with a little fish or meat stock, fresh greens and cheese, in as many forms as can be imagined. Twice a week they have eggs.

Alongside difficult political problems faced in the UN, the problems of beans and eggs seem simple—but are not so simple as they seem.

—ELLEN-JARDEN NOLDE

THE SUPREME COURT has spoken. Simply, clearly, and with no dissenting voice, the justices ruled that segregation in the public schools is contrary to the guarantees of equal rights in the Constitution.

The decision, which ushers in the major social change of the 20th century, was stated with quiet dignity and with a sense of social responsibility. The repercussions which are bound to follow will be in sharp contrast.

Observations

1. The fact that the decision was unanimous is significant. Rumor had it that the Court would be split 5 to 4. But the nine justices, conscious of the gravity of the issue, closed ranks on the basic question of constitutionality.

2. The Court showed its flexibility by reversing an 1896 decision permitting separate but equal facilities for Negroes. It based its 1954 decision on the American situation as it exists today. It said: "We must consider public education in the light of its full development and its present place in American life throughout the nation." This ability to apply enduring principles to changing circumstances is a sign of democratic vitality.

3. The justices were wise in deciding to defer the actual implementation. In October, the Court will hear the suggestions of the interested parties as to how the transition should be handled. This breathing-spell will give time for tempers to cool, for the problems involved to be widely discussed, and for the implications of the new situation to be fully realized. Changes as far-reaching as the elimination of segregation should be approached deliberately and with as little emotional upheaval as possible.

4. On the international scene, the timing was excellent. The decision made a major impact at the Geneva Conference. Communists have made effective propaganda out of racial discrimination in the U.S. A top-level American decision to outlaw segregation in the public schools was a victory in the battle for the mind of Asia. At a moment in history when the U.S. was seeking the support of non-Communist forces in Asia to prevent rapid Red expansion, news of the Supreme Court decision strengthened the hand of the western democracies.

5. The key question now will be the nature and extent of the opposition in the states which practice segregation. Defiance of the Court's edict or adoption of devious methods to avoid its intent will nullify the impact which the decision made in Asia and Africa. It will raise new and serious questions as to whether we are sincere in our claims to democracy.

6. The interval before non-segregation will go into effect provides an opportunity for church people to play a constructive part in the difficult transition. If the church fails now to grasp the moral initiative which it has largely lost in the area of race relations, it will be a tragedy. The church has trailed too long behind the conscience of the courts. A concerted effort by the churches to marshal public sentiment behind this court decision will strengthen the influence of our foreign mission work in Asia and Africa. It may help to retrieve the losses and implement the gains of the past hundred years.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen, Washington representative of the National Lutheran Council, writes a page on national news each week for THE LUTHERAN.

What Have You to Say?

By RALPH W. LOEW

Words are so important that we must be careful always to use the right ones at the right time

A COURAGEOUS AND VALUED friend recently faced the possibility that she might never again utter a word. Her brave struggle brought home to me the strength and privilege of being able to say words —the right words.

Words are handles to ideas. They are the bridges of fellowship. They are the tools of the whole person. Talk is never cheap. If someone could just say the right word today to call the nations to peace! If someone could speak so clearly that all men would know what we mean by justice, honor and truth!

Former Chancellor Hutchins of the University of Chicago has said correctly that the fundamental problem of society is communication. We use words that are not clear to those with whom we speak. How shall we speak clearly of liberty or peace? Or even love?

YET WORDS are significant not only in the great enterprises, but also in small talk. This morning I smiled as I read on a church bulletin board, "Even a turtle can't get ahead without sticking out its neck." A little word and small talk had brightened my day.

Recently a letter from a friend said, "If you were rationed on words for a day, and could speak only twenty, what would you say? This question was asked me recently by a friend and I have thought much about it. Here's my thought on the subject.

"First, I should use seven of them for morning prayer. With my family around me, I would say 'God, help us today for Jesus' sake.' This I would do because I have found that all that I have asked in the name of Jesus has been granted. And I know that the most profitable use of words is in prayer.

"Then, because I mean it, and because I love the light which comes into her eyes when I say it, I should say to my wife, perhaps on going to work, 'I love you, Marie.' I would be better for this, and I think she would be much happier.

"With nine words left I should like to use two of them to say 'Good morning' to the first stranger I met. It always cheers me so much to be spoken to. I think others feel as I do about that.

"I would use four by saying 'Thank you' to two persons who helped me during the day. I should be very unhappy to be limited in these expressions of gratitude.

"With three words remaining the contest becomes very sharp. I think I might save them for some emergency, perhaps for some overflow of emotion, as of wonderment at some unexpected vista, or for approval of some deep truth spoken by another. I should like to say 'You did well' to some discouraged person, or to a little child in praise, 'That's great, Susan.'"

I HOPE WE never have to experience the physical fact of considering whether we can speak again or not, or the moral problem of the freedom of speech. The

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, New York.

truth is that millions of people around the world confront the fact that every word is suspect, every word is watched by censors, every word is dangerous. We who have freedom to speak need to "speak with moderation but with great fierceness." Or, as another paraphrased it, "If I speak with the tongues of men and of angels and have not clarity, it is sounding brass and tinkling cymbals."

Some men speak words that make you want to go home and take a quick shower. There are others who can say that one needful word that makes you glad to live and grateful for a partner in the struggle.

A WORD CAN PUT a lazy man on his feet and set his hands to great work. A word can end a battle and bring peace. A word of forgiveness can heal a wound and restore an old friendship. A word of encouragement can square the shoulders and cause the pulse to beat faster. A thoughtful word of kindness to one who has served us well or done a kindness is worth more than gold or that habitual tip.

"Forgive us, Lord, for the unkind word and the unkind silence," prayed one great soul.

One noted public speaker confronted a stern fact one morning. A persistent huskiness brought the judgment of his physician that he must not utter a word for at least six months. It was a hard discipline. When he first spoke again, his words were "O Lord, open thou my lips, and my mouth shall show forth thy praise." That's a great prayer for every day, and for every one of us.

COMMUNISM AND GOD'S WORD

Churches behind the Iron Curtain conform to the Soviet propaganda line in their statements on political issues

STALINISM HAS A slightly different attitude toward the church than Marxist-Leninism. Both agree that in the long run the church will perish. In the "classless society" there will be no church. But while Marxist-Leninism endeavors to isolate the church from society and has no use for it, Stalinism uses the church as a means to help it in its program. The church is a means of administration, as to a certain degree it was in Tsarist Russia. The church behind the Iron Curtain thus echoes the policies, programs and politics of the Communist-controlled regimes.

Hence we have resolutions by the churches for Communist political peace propaganda which assume that no one wants peace but the Soviets. We had resolutions against American intervention in Korea, against bacteriological warfare, resolutions for unification of Germany and the like. We have letters from churches and bishops in satellite

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The author of this article is a widely known churchman who is well acquainted with the church life of eastern Europe.

states to churches in the West to intercede with their governments to stop the preparation for war and about other current matters in which the Communists are interested.

Such resolutions and letters prove interesting reading since they reflect exactly the Soviet point of view in these matters.

FOR EXAMPLE, on bacteriological warfare: "We wish to call your attention to the deep indignation which fills the whole Hungarian people and the people of our Lutheran Church, because this government and the military leaders of U.S.A. began bacteriological warfare. This crime which beats everything until now, must awaken the consciences . . . We have to raise our voices against this cynical mass murder and use of science for inhuman purposes . . ." (From *Evangelikus Elet,* official organ of the Lutheran Church of Hungary, March 30, 1952; quoted in telegram of Hungarian bishops to the executive secretary of LWF.)

Or the letter of the Slovak Lutheran Church to the Lutherans in Germany about the peaceful solution of the unification of Germany. It says in part:

"Today we see that in West Germany there is a fundamental division between the people. There are groups which with complete openness stand on the side of the dollar-makers of war. Other groups of German citizens are undecided, and with their indecision indirectly aid the boldness of the makers of new spilling of blood. We know that even in West Germany there is a great peace movement . . . The people of the German Democratic Republic, like the people of Czechoslovakia, are walking in harmony on the good road of peace . . ." (From *Cirkevne listy,* official paper of the Slovak Lutheran Church, Dec. 25, 1953.)

THE COMMUNISTS and the Communist-dominated churches always point out that the churches in the West are bound up with capitalism and American imperialism. When it is pointed out to the pro-Communist church leaders that they are mixing religion with the Soviet program and that their churches are more in the arms of a political system than the churches in the West ever dreamt of, they have a peculiar answer. It was formulated by a Hungarian bishop.

He said, "The preaching of the word of God is also a political act. It may hinder and also help the progress of the people. In capitalism, the church was connected with politics, but apart of the word of God. In the church under communism, politics is connected with the preaching of the word of God. In the old days the pastors preached politics; today preaching in itself is a political act, i.e., it is speaking to a person of today. The word of God is living and affecting the man of today.

"How wonderful it is to testify that our church—in the matter of building the nation, in the interest of raising the cultural level of the people, in the interest of world peace—could say such valuable and authentic words and that our people can live happily on the foundation of the word of God in the socialism-building Hungarian People's Republic." (*Lelkipasztor,* January 1954.)

In other words, in capitalism, when the church preaches on political issues, it is politics. In socialism, when the church preaches politics, it is the word of God.

There was never yet a resolution or letter published by the official churches behind the Iron Curtain condemning slave labor, concentration camps, torture, slavery, or legal insecurity. Is this also based on the word of God?

TRAINING MEN FOR MARRIAGE

By C. CHARLES BACHMANN

A Navy chaplain and a doctor set up a clinic to help men and women to get married and stay married—happily

"I'VE BEEN HAVING a wedding a week," the Navy chaplain told the doctor. "And these young people have little or no preparation for the most important step they'll ever take in their lives. Doc, would you like to help me start a marriage clinic for Protestant personnel?"

"What do you mean, padre?"

"When I was in Chicago I attended such a clinic at Augustana Hospital. The pastors sent young couples contemplating marriage to discuss with a doctor and a chaplain some of the aspects of marriage."

"Sounds interesting," commented the doctor. "Tell me more."

"If we can get the captain to approve it, we can set up a clinic here on the same basis. At group sessions, you will discuss the physiological aspects of sex and marriage and I'll discuss the psychological aspects. And by private appointment we can deal with couples who are already married but are having problems in their marital adjustments."

AS A RESULT of this conversation the first marriage clinic at any naval establishment was launched on June 8, 1953. Dr. Vance Senter, director of clinical medicine at the Naval Air Station, Memphis, and the writer, a ULC pastor serving as a Navy chaplain, began feeling their way along to see how the bluejackets would respond.

The first session got off to a flying start. There was much discussion and those who attended went away with the feeling that they had gotten something out of the clinic session, though many had been skeptical about it when they first came. They had approached with timidity as if the subject was one which should be discussed only in secret. For many, this attitude has persisted, making sex knowledge and the personality factors in marriage a subject reserved for after the marriage ceremony—when it's often too late!

THE REASON for the chaplain's interest went beyond the fact that he had one wedding each week since his arrival on the base. The disturbing situation was that most of the couples interviewed before the marriage were grossly ignorant, or were found to have considerable misinformation about the matter of sex and marriage.

Another disquieting factor was the youth of the couples contracting marriage. The average age is eighteen, with the girl young enough to require parental consent in almost every instance. The doctor was willing to collaborate because every week he too was seeing some of the same clientele, often after their marriages were beginning to break up.

Clinic sessions are conducted on an informal seminar-type discussion level, beginning with the chaplain's explanation of the personality bases of marriage. A marriage prediction scale by Burgess and Cottrell is distributed and used by the

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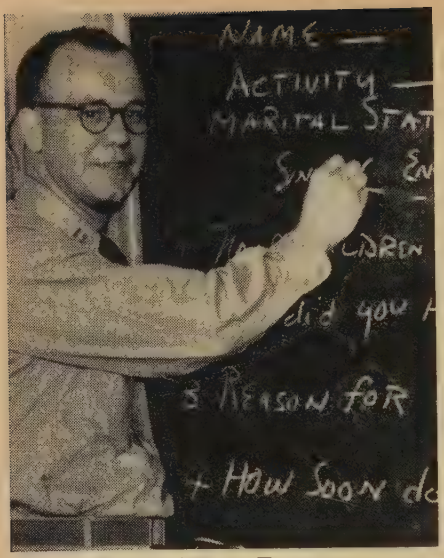
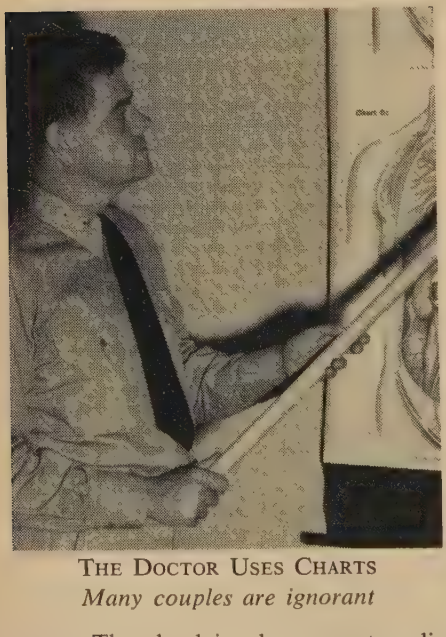
Chaplain Bachmann is a member of the Wartburg Synod.



THE CHAPLAIN EXPLAINS
Clinic sessions are informal



THE DOCTOR USES CHARTS
Many couples are ignorant

group. The chaplain also suggests a list of books and pamphlets available for further study.

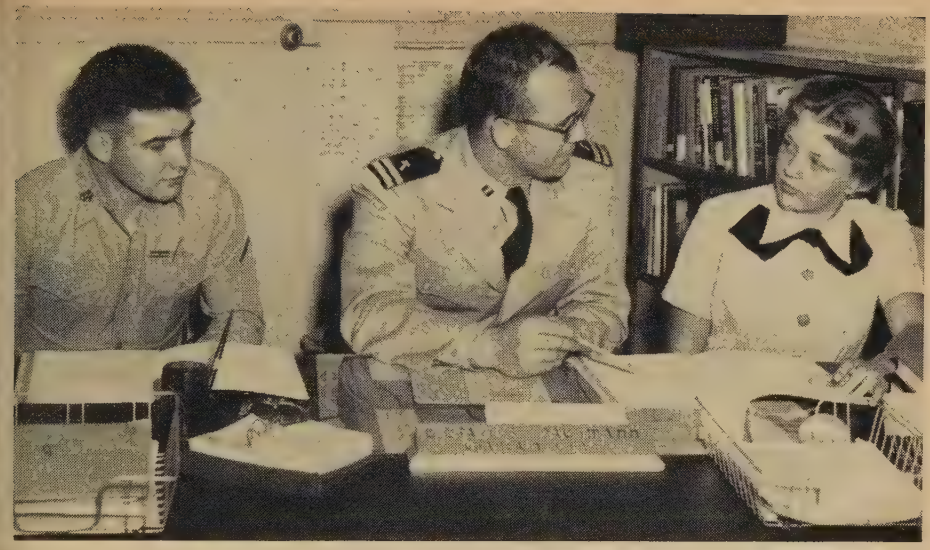
The doctor, with the use of anatomical charts, explains the anatomy and the physiological functions of sex, from a Christian standpoint. He also discusses birth control and planned parenthood. Following these lectures, the doctor and chaplain participate with the entire group in an open discussion.

THE CHAPLAIN has several alternative ways for conducting his part of the clinic. He may want to find out first the group's knowledge of the subject—what they have been thinking about marriage and the reasons they have for wanting to get married. The chaplain may write the answers on the board for the group to see and evaluate.

Recently the chaplain has approached the group by asking them to state the one thing that has been troubling them since they have been thinking about marriage. This usually provokes reasons for coming to the clinic and a discussion of the things in which they are interested rather than discussion which follows the outline exactly and thus is "hitting too high or too low." This becomes group counseling.

In still another way, the chaplain begins with the Sex Knowledge Inventory by Dr. Gelolo McHugh of Duke University, in order to ascertain the sex I.Q. of the group, thus providing the opportunity to clear up much misinformation and many misconceptions about sex. There are two forms of this inventory but we use only a selected group of twenty questions which have been mimeographed ahead of time. The chaplain makes provision for timely discussion and follow-up interviews with those who answer six or seven incorrectly. The procedure of beginning with the Sex Knowledge Inventory provides an excellent introduction for the doctor's part of the clinic.

HOW SUCCESSFUL has the clinic been? It has been in operation for a year. At-



CONFERENCE WITH THE CHAPLAIN
Dr. Bachmann consults with a prospective bride and groom

tendance has averaged about ten persons and there have been as many as twenty at one session. The clinic has been set up to last about two hours but it has been running close to three hours before the group breaks up for the night. One group demanded a third session, not being satisfied with the usual two.

Over 150 persons have visited the clinic during this first year. In checking reasons for coming, a very large majority indicated that they came to seek "information." Of the total attendance most checked "single" or "engaged." A portion of the participants, however, were "married." Attendance at the clinic has led to requests for a private conference with the doctor or chaplain.

Some typical comments after the sessions have been interesting. One enlisted man said, "I really didn't know what I was getting into, but I'm glad I came. No one has ever taken as much time to explain what is involved." A married officer present one night said, "Chaplain, I have been married three years and this business of sex and marriage has never been explained to me. I wish someone had taken the time before I got married." Another man said, "I was skeptical when I came. I admit I was a little curious but I know a lot of guys who will be here next time."

A LARGE PERCENTAGE of the people who have visited the clinic have made appointments afterward to see the doctor or the chaplain, resulting in some very interesting follow-up work. Many who have heard about the clinic have made private appointments to talk over marriage problems. This has been a way of getting the base personnel who are contemplating marriage to receive instruction and information which otherwise they might have been unwilling to seek.

The idea could be transplanted into the civilian setting where there is more opportunity for premarital and follow-up work. This type of clinic could be established by a pastor and a doctor either in a hospital or in a church setting.

Life Makes a Beautiful Pattern

By BARBARA MAURER

A bedridden polio victim is a church's birthday secretary, solicitor for civic groups and recently cast her first ballo

DOES EVERYONE'S LIFE follow a certain definite pattern? Doris Lorenzen of Teaneck, New Jersey, believes that it does, although she cannot visualize that of her own life. But others see in her life a beautiful pattern.

Her average day differs little from that to which many people are accustomed. She awakens at 8 A.M., reads most of the morning, eats a bite of lunch, spends the afternoon telephoning, receiving visitors, or snatching a few moments here and there to continue her reading. In the evening, she usually watches television.

This schedule doesn't seem out of the ordinary—unless it is strictly adhered to every day of one's life. For Doris has been paralyzed as the result of polio since she was eight years old.

DORIS WAS BORN in Philadelphia 34 years ago and moved to Teaneck shortly afterward. She was an unassuming, nonaggressive child. When she was stricken with polio while in the third grade, she accepted the handicap more quickly than a more aggressive child might have. For fourteen years she was able to use a wheelchair. In this chair she was confirmed at St. Paul's Lutheran Church in Teaneck and was graduated from the local high school. Twelve years ago, she was confined to her bed and has been unable to leave it since.

But Doris is a girl to be admired rather than pitied. In some respects, she's to be envied—for example, for her strengt of character and vigorous spirit. Dori has utilized her limited faculties to th utmost. She has achieved more in he lines of interest than many who retain a their capacities but don't use them. Th Rev. George DeLawter, pastor of St Paul's, says, "Her most admirable trai are her optimism and courage."

Her courageous attitude is seen in he own words, taken from a magazine art icle she wrote in 1946: "The wild cherr tree that silently guards the seasons out side my window serves also to remin me that even imperfect fruit has its use and there are days when that is impor tant to know. We who are handicappe must often find comfort in curious places and a tree that is looked upon with toler ance and yet still puts forth a pal flower and a tiny berry is not irrelevan to our case. It also has its thorn an must watch other more favored tree give more elegant gifts; it also twists a little as if in pain and yet does not fai with its offerings of flower and berry it is also a miniature battlefield, subjec to the devils peculiar to trees. Ther are other parallels, but I do not wish t labor the point. It is just satisfying somehow, to know that we are not exclu sive phenomena."

A WELL "EDUCATED" PERSON, Dori amazes one with her command of Eng lish and her store of knowledge. Tutor ing at home enabled her to receive he

SHUT-IN BUT NOT SHUT OUT
At Doris Lorenzen's bed, the ballot and telephone are symbolic instruments

high school diploma. Having longed for the opportunity to go to college, Doris has made the most of her situation and has educated herself through correspondence courses and extensive reading. One of her current interests is that of tutoring a Hungarian DP in English.

When she is not telephoning or receiving visitors, Doris can usually be found with a book in her hand. She does not skim through books, but reads them slowly, studying them to absorb everything. She most admires biography, for its "neatness." It strengthens her belief that "There is a pattern in the lives of these people. There must be. It becomes clear when one's life is summed up."

The book group of the College Club of Teaneck meets at her home at least once each year. Doris is an honorary member, reviews books for the club and participates wholeheartedly in the discussions. Her friends keep her well supplied with books from the public library, where some of the latest titles are usually set aside for her by the librarians.

DORIS HAS A CREATIVE mind and a desire to share her thoughts with others. She has written many articles for magazines for the handicapped. Inspired by her favorite poetess, Emily Dickinson, Doris dabbles in writing poetry too. Many of her poems have been published in small periodicals, as have her translations of German poetry.

Doris often says that she could learn to "like and understand anyone." There's little doubt of her popularity. Friends call on her for the pleasure of her company. Her warm personality is outgoing and inspiring. A former pastor of her church said that his calls on most shut-ins were made to cheer them up, but calls on Doris always resulted in his being helped and inspired by her.

Of necessity, the commonplace things of life must come to Doris. The dentist goes to her home to take care of her teeth. The pastor comes to her bedside to administer communion.

Many people who don't take the trouble to vote might feel rather ashamed to discover to what lengths Doris has gone in order to be able to cast a ballot. Early this year she voted for the first time in her life, using a newly legalized absentee ballot, in a local school election. Previously it has been impossible for her to vote. The moment she learned that the new law had been passed, she registered as a voter, with the town clerk coming to her house to enroll her on the voting lists. Rewarding her determination, the Teaneck League of Women Voters made her an honorary member.

A RICH FAITH has played a major part in shaping the pattern of Doris' life. Though she cannot attend services, she's a more ardent church worker than many people. For the past ten years she has been birthday secretary for her congregation's 600-pupil Sunday school, sending

birthday cards to all the children and teachers.

Doris is rarely without employment. From her bed, she manages to do the bookkeeping for her father's building supply business. In her "spare time" she acts as telephone secretary for a news dealer. Though a Lutheran by conviction, she recently took pledges for the United Jewish Appeal and struck up a firm friendship with a rabbi. Once she was telephone message-taker for a Methodist minister.

She's a member of United World Federalists, whose aim is to promote world government, and also of the American Association for the United Nations. By telephone, she solicits help for these groups. All this follows the line of her main ambition, which is to do social work among people of all races and creeds. She's convinced that through a realization by all of the brotherhood of man, "the things that plague us would cease to plague us."

Telephone soliciting has made Doris a valued helper in many civic enterprises. From her bed she has helped win support for the Teaneck Symphony Orchestra, the American Cancer Society, the Heart Fund, missionary dinners and other worthy causes.

THOUGH SHE CAN'T SEE the pattern herself, visitors to her bedside feel that Doris has found the answer to the question "Why?" asked by so many people when unforeseen events occur to change their lives. This answer is found in an article she wrote in 1947 for THE LUTHERAN. Then she said, "It is the knowledge that God has a plan. It is the belief that accidents do not happen, that everything has its use and that we can discover the main outlines of truth if we will . . . for life finally becomes understandable in the light of faith in God's purposefulness, God's law.

"Christ for me is not merely the figure of a magnificent holy man nor the teacher of the true ethics nor even the Son of God, although he is all of these. Above all, he is the proof I need that a minute effort can produce the world's greatest result. He assures me of strength beyond my puny imaginings. He comforts me with the confidence that his achievements are continuous and eternal. Therefore I do not need to understand everything to know that everything can be understood."

". . . HOW MUCH I have found to give me joy!" she exclaimed. "Since I was a baby I have exulted over a patch of sunlight upon a kitchen floor. In Norway where the scrubbed wood shone like stubble fields, in Wisconsin with the children playing on the rag rugs upon a clean floor, here in Dakota. Always have I had a sudden lift of heart with the sun's quick shining. People may be unkind, even our own loved ones fail to understand, but sunlight, bird song, and the quiet coming of night are the merciful reminders of the hovering spirit of God."

—MARGARETHE ERDAHL SHANK in *The Coffee Train* (Doubleday)

Bible on the Bottom Shelf

By ERNESTINE S. DAUM

Things changed in the Adams household when Cynthia's baby-sitting job included some required reading

"SAY, MOM, DO WE have a Bible?"

Mrs. Adams looked at her daughter in surprise. Cynthia, her hair up in pin curls and face lathered with cleansing cream, had started for bed long ago. Mrs. Adams put down her knitting.

"Why, Cynthia, I thought you were asleep," she said.

"I was reading. Well, Mom? The Bible. Don't we have one?"

"Why, yes, there's one around. Do you need it now? It's late, dear, and if it has something to do with homework, why don't you wait until—"

"I'd like it now," Cynthia said firmly. "Just tell me where it is, and I'll find it."

"Let me think," her mother pondered. "In my room? No . . . Where did I see it last? You might try the bookcase in the hall. And if it isn't there—" She stopped, for Cynthia had disappeared to begin her search.

"Typical teen-ager!" Mrs. Adams complained aloud. "They never wait to hear you out!"

IN A FEW MINUTES, Cynthia reappeared. "I found it, Mom. Bottom shelf of the bookcase, in with the mail order catalogs. 'Nite now." She leaned over, left a quick kiss on her mother's forehead, and whirled up the stairs.

"Exit the cyclone!" Mrs. Adams chuckled to herself. Were all fifteen-year-olds as impulsive, as unpredictable, as her daughter? She supposed so. Certainly the gang who came into the Sweet Shoppe after school for their cokes and sodas were no different. In the past three years since she had taken her husband's place managing the ice cream parlor, Mrs. Adams had plenty of opportunity to make comparisons.

"Each one is different, and yet they're all alike," she had concluded. "Their conversation hops around, touching favorite topics—clothes, boys, teachers—but never lingers long enough for proper discussion on any one subject. But when they need or want something, they can be mighty persistent!"

Mrs. Adams chuckled indulgently at the whims of the younger set and resumed knitting. As the needles clicked, her thoughts went back over the years since Jim had gone. "It hasn't been too difficult," she thought. "The situation looked hopeless then, but we've managed. With Jim's insurance and the steady flow of customers, I've been able to supply Cynthia's growing needs—even the fads and the fancies. And goodness knows, there have been enough of them. That girl of mine has to keep up with every Carol and Betty in her class! Well, I suppose I can be thankful that she tries to keep up with them in her marks, too . . . still, it's too late tonight to be looking up history references in the Bible, if that's what she needed it for."

MRS. ADAMS QUIETLY OPENED the door of her daughter's bedroom. Cynthia was still awake. Propped up by several pillows, she lay on her bed reading.

"Hi, Mom. Come to check on me?

Okay. I'll knock off now." Cynthia closed the book and put it on the night stand. "You may turn off the light and tuck me in as in days of yore," she grinned, straightening her pillows and slipping down under the covers.

Mrs. Adams sat down on the edge of the bed and smiled back. "Burning the midnight oil for a test or something?" she asked.

"Oh, gosh, no. Finished most of my homework in study hall today, and the rest of it while I was out baby-sitting!"

"Then why—?"

Cynthia followed her mother's glance to the closed Bible on the night stand. "Then why the panic in finding the Bible? Well, I'll tell you." She drew a deep breath and suddenly became serious. "It's like this, Mom. You know I've been baby-sitting for Bobby Janson so that his father could visit his mother at the hospital."

Mrs. Adams nodded.

"Well, the first night I went there, Bobby told me that his mother or his father always read two books to him. One—a library book that he brought home from school. He's right in the middle of 'Luther Burbank—Boy Wizard' now."

"AND THE OTHER BOOK is the Bible?" Mrs. Adams guessed.

"That's right. I've been reading a chapter or two to Bobby every night. He's only eight, so I don't suppose he understands all of it. I don't, myself. But you'd be surprised at the things he can remember. And—well—" Cynthia hesitated, then finished abruptly. "Maybe I'm cultivating the habit for myself!"

Mrs. Adams nodded again. "Sounds like a good habit, honey."

She sat motionless, but thoughts again raced back over the years. Hers had been a mixed marriage, a satisfactory one, she felt. She hadn't turned for Jim, and he had agreed to let any children eventually choose their own religion. Both of them had promised to be broad-minded about the matter and so hadn't tried to influence Cynthia either way. But now, Mrs. Adams wondered, had that been enough? She had concentrated on providing worldly things for her daughter. Weren't Bobby Janson's parents providing him with something better?

Cynthia's yawn broke the silence.

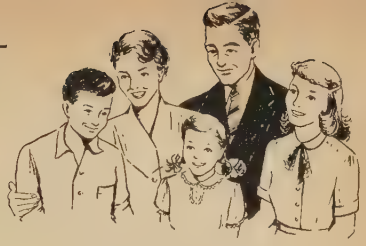
MRS. ADAMS TURNED to her daughter. "Tell you what," she said thoughtfully, "let's make a date to go to church together next Sunday. We haven't in a long time."

Cynthia beamed. "Sure thing, Mom. And now for my beauty sleep." She yawned again and burrowed down into the pillow.

Mrs. Adams switched off the light. When she left her daughter's bedroom, she carried the Bible with her. "Have to catch up on my own reading," she thought.

JESUS NEVER PLACED a figurative crown precisely *on* a disciple's head, but always a bit *over* his head, so that he might learn to grow tall enough to wear it.

—From *Think on These Things* by JOHN ELLIS LARGE (Harper)



ONLY ONE

"WHAT'S THIS?" Dan demanded, shoving the large white bundle out of the way as he slid under the wheel.

Karen, in the back seat, leaned over his shoulder. "It's a body. I murdered a guy and we've wrapped him in that sheet and are going to dump him in the bushes in the park as we go by."

"Karen!" I cast a warning glance at Susie, but she wasn't even listening, being absorbed in the pansies she was taking to the teacher. A few had turned the wrong direction and she was talking to them as though there was a real personality behind the little faces. "Before your daughter broke in with her quaint answer, I was going to tell you this is laundry for you to drop off down on Main Street. I'm sure no one would expect me to go to Conworths' every other day, like this, and still keep ahead of everything at home. After all, there is a limit to what one woman can do. First thing you know, I'll be telling Jean to move over in that bed and let me climb in! So naturally, it seems only sensible to get some of my work done for me."

DAN DIDN'T ANSWER. He was passing a truck. Then he smiled. "Trying to convince somebody? It's certainly all right by me. I think it's pretty swell of you and Claire to take over like this."

"Seemed like the only thing to do when we found there were no relatives on either side who could help out. In a case like this, the people in the church have to be family. And Claire and I seemed like the logical ones."

"Guess I feel a little guilty about not realizing that Joe should have been helping more at home. I just took it for granted it was O.K. to drag him along on these scouting things. I should have my head examined."

"Go 'long. It wasn't up to you to decide for him what his duty was. In fact, I don't believe he had any idea of what was going on. He strikes me as the sort who just naturally divides the world in half and assigns one part to one sex and one to the other. Housework and babies belong to the women. Business and camping and sports belong to the men."

THIS TIME IT WAS Pete who breathed down our necks. "You don't do much housework," he accused Dan.

"Not since you children are big enough to help your mother more. But there was a time when I could mix a mean formula. Look how big *you've* grown!"

We dropped the children and were about to drive on when a treble "Dan! Connie!" stopped us. Eloise Clinefoos, who had parked behind us was coming on the double. "Oh, Connie, I wanted to ask you how Jean Conworth is and whether there isn't something I can do to help you."

"She's coming along nicely, thanks. The doctor says she can get up half a day at a time now. She'll be fine before long."

"Then it was just fatigue? One hears so many things."

"I'll bet one does!" Dan snorted. I kicked his foot harder than I intended.

No use making Eloise mad. She means well—I think.

"Just fatigue," I assured her. "I'll tell her you inquired. I know she'll be pleased."

"But can't I go for you some day when you want to stay home? I have only Weesie, and she's so good she hardly counts as making any work. She's a real help. So if you'd like me to help you today or if I could take over for you tomorrow, I'd love it."

"That's sweet of you, but truly, Claire and I have our schedule very well worked out and our families have adjusted to it quite well. No use upsetting them again. But thank you ever so much, anyhow."

Dan pulled out from the curb and I smiled and waved back at her.

"Looks as though I just love punishment. I sure could use some help. That poor kid hasn't done more than scratch the surface of the dirt in that apartment for weeks—more likely, months. Claire and I are trying to get a little cleaning done for her as we go. But I certainly wasn't going to have Eloise see how things are. She'd have it all over the neighborhood by bedtime."

Joe Conworth was standing inside the door of their apartment, his hat on and the baby shrieking in his arms. "This is swell of you, Connie!" He thrust Joey at me and fled.

JOEY STOPPED CRYING a few seconds, then, deciding he didn't like me either, he set up a tune once more. I could hardly hear his mother when she called from the bedroom. As I went to answer her I felt the beginning of what Dan calls a slow burn. Apparently Joe had made no attempt to keep the apartment as Claire had left it the evening before. Baby clothes and breakfast dishes were scattered in almost deliberate disorder. The last straw was a heap of masculine underwear in the bedroom doorway. Yes, sir. Mr. Joseph Conworth was going to hear from me in words that would sear his eardrums!

Then I bathed the baby, fed him, made his mother comfortable, and started the dishwashing in nothing flat. I wasn't the least bit tired when the doorbell rang.

"Don't let anyone come in to see me," begged Jean. "I don't want company."

"And you shan't have any. Trust me for that."

Florrie Buch, at the door, was holding a steaming casserole. "I was making a covered dish for the luncheon, so I just made an extra. Thought maybe you could use it. Sorry I can't stay. Tell Jean hello." And she was gone—just like that. I went back to report to Jean.

"Look at this," I began, when the bell rang again. I set the casserole in the kitchen, then hurried to the door. Blanche Lightman stood there, a sparkling glass dish in her hands. "I was making snow pudding," she explained, "and thought it might taste good to Mrs. Conworth."

"How lovely, Blanche. Come in a minute, won't you?"

"Just for a minute. I wanted to tell you we missed you at the Vacation School Conference. And you were right, you know. After I'd heard it all explained and seen the interesting materials we have to work with, I felt I really would like to try it. But I wish you were going to be there to give me confidence. Still, I suppose what you are doing is more important."

"But—" I started to tell her that, of course, what I was doing here would be finished before vacation school. Or would it? For a minute I felt sunk. Then I made a fresh start.

"None of us," I said resignedly, "can be two people."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read EXODUS 20:1-17

JUST AS the Revised Standard Version is not the last revision of biblical form and language we shall have, it is not the first. There have been many "new Bibles." And as each of them appeared, people turned to their favorite passages to see what had happened.

This must have occurred in 1611 when people were getting their first copies of the King James Version. Now we ask, how are the ten commandments in the RSV?

The commandment we use most frequently—our third, on keeping the sabbath—is exactly the same except it is in a paragraph with verses 9 through 11 instead of being a single verse.

The pronouns of the commandments have been modernized; they are "You shall not . . ." instead of "Thou shalt not . . ." So we come a little closer to the full realization that God is speaking to us—personally and inescapably.

Beyond this, the major change comes through the RSV paragraphing instead of the KJV versifying. The result bears on the numbering of the several commandments and suggests that we alter our Lutheran numeration.

WE CANNOT KNOW from the Hebrew texts of Exodus and Deuteronomy how the ten should be arranged. There are at least three possibilities.

A first method, possibly the most ancient, is used by Greek Catholics and most Protestants. It provides two commandments about foreign gods and idols, only one on coveting. A Jewish arrangement makes a commandment out of verse 2, on "I am the Lord your God . . ." Then it employs, in general, the Lutheran method.

Lutherans, like Roman Catholics, follow the church father Augustine. Using verse 2 as an introduction, they combine the commandments against "other gods" and "images" (verses 3 through 6). Then they have two commandments against coveting (verses 17a and 17b).

So some groups combine the first two, and others combine the last two injunctions. Which is correct?

The paragraphing of the RSV, which separates verse 3 and combines 4 through 6, favors that first method of numbering the commandments. Shall we adopt it and help Protestantism to be unified at one more point?

Exodus 20

King James Version

2. I am the Lord thy God . . .
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image . . . earth.
7. Thou shalt not take the name of the Lord thy God in vain . . .
8. Remember the sabbath day to keep it holy.
17. Thou shalt not covet thy neighbor's house, thou shalt not covet . . .

Revised Standard Version

I am the Lord your God . . .
You shall have no other gods before me.
You shall not make yourself a graven image . . . commandments.
You shall not take the name of the Lord your God in vain . . .
Remember the sabbath day to keep it holy . . .
You shall not covet your neighbor's house; you shall not covet . . .

Personal Problem Clinic

Retarded pupil

QUESTION: Judy, a neighbor girl, is 12, but the school rates her as having the mind of a 10-year-old. The studies in the fifth grade are too hard for her. She shows a poor interest in the school work, according to the teacher, though she is responsive to the social life of the school. She is somewhat of a behavior problem in class. Her parents are worried about the situation.

REPLY: Judy is showing rather common symptoms for a girl of her type. With a slow mind she naturally has hard going. She will have such trouble until she is given an opportunity to do simpler work. She may belong in a lower grade.

The fact that this girl is in a group of children who are younger and smaller, and still has trouble, probably causes her to slight the work. She may feel that further effort is useless in the light of repeated failures to measure up to the teacher's (and other pupils') expectations. It is not surprising, therefore, that she makes little effort and is a discipline problem.

It is fine that she responds in a social group. It is not uncommon for retarded pupils to do so, since they are likely to feel more nearly equal to what is expected of them there. This activity will be of benefit for her general development.

Judy would almost certainly do better if she could be in a group of retarded pupils—at her own age and intelligence level. But classes for this type of pupil are all too rare, except in large school systems. Individual tuition would probably yield good results, but it would be expensive, and it would leave out the social phase of life which is fairly satisfactory now.

Judy's parents should have a conference with her teacher and with the principal, and try to work out some plan whereby the parents may be able to give the girl enough assistance at home to make some difference. She should be able to develop to the point of occupying a normal position in society, though it will have to be a relatively humble one. There is no educational magic which would justify the hope that Judy can ever equal the intellectual performance of the brighter pupils. Assistance can be given to dull pupils to enable them to make the best of what nature has given them, but they cannot be made over or be given better mental equipment.

Gay life

QUESTION: Ruth, now 22, was reared here on the farm. She was always active in church and Sunday school. A year and a half ago she went to — where she is employed by a manufacturing concern.

My big worry, however, is that she has got in with a high-stepping set and is putting a lot of time into night life. She no longer goes to church and has taken on new ideas about the right sort of conduct. I have never seen such a big change in a person. Her visits home are now more of a nightmare than a pleasure. She resents my talking to her about what she is doing.

REPLY: This young lady was apparently not well prepared for life in a strange city. It is not difficult for an unprepared young person to fall into the wrong sort of companionship, and it is difficult to undo such a mistake, for the situation looks different to many young people than it does to mature people.

1) Avoid talking to her about the matter except as she may bring it up.

2) Ask your pastor to co-operate with you in getting a church and pastor in the neighborhood where she lives to get in touch with her.

If such a contact is established and she responds, you will need to say nothing more about the matter unless she opens the subject. It is certain that further pressing her will accomplish nothing good.

—EARL S. RUDISILL

Help for Rural Churches

How to Plan the Rural Church Program. By Calvin Schnucker. Westminster Press. 158 pages. $2.50.

This book is at first discouraging and then encouraging to the person interested in the rural church and its welfare.

Pessimism is felt as the author cites the loss of prestige and influence of the rural church in recent years. Such factors as gradually decreasing rural population, lack of able leadership both clerical and lay, the failure of the rural church to hold the youth of the church, and the establishment of interests competing for the loyalty of the rural citizen—all of these things and other factors give the book its pessimistic tone. Frequently pastors, despite hard work and ability in their chosen field, still find that the work of the rural church has suffered over the years.

On the other hand, the author is optimistic suggesting solutions to the problems of the rural church today. Chief among these are fact-finding surveys to determine modes of action in a new and forward-looking program. Determining facts regarding the rural scene make the picture clearer and in many cases better. For example if the membership of a church has declined in the past 30 years, the first step is to make a comparison with the general population figures for the same years. If the proportion of decrease is the same, the church has at least held its own. In many cases such a comparison will indicate that the rural church has actually gained in membership in proportion to the general population. The psychological effect of this and similar comparisons upon the membership of a church is in itself good. Often a study of geographical factors in the area of the rural church will show where the church can render a future service and where it might be wasting its efforts.

In no other book has this reviewer found a more accurate discussion of the problems of the denominational parishes, the larger church parishes, or of the widely scattered parishes. Suggestions are made for the rural church that finds itself in the midst of a growing suburban section where city folks are moving into a rural church area and yet are retaining their city interests and ways.

One of the chief values of this book would be its use as a study guide for a church council. The use of the suggestions outlined would make it possible for almost any rural church to pursue a program, self-designed and tailored to its needs, that would increase its numbers and at the same time strengthen its social and spiritual life. In this way the entire rural church could regain some of its former prestige and influence. GEORGE E. BOWERSOX, JR.

Salisbury, Pa.

After Capitalism

Religion and the Decline of Capitalism. By V. A. Demant. Scribner. 204 pages. $3.

The author shows that the capitalistic period was a remarkable achievement but —as the title indicates—its decline, at least in England, is already at hand. The end has approached for a short-lived experiment whether viewed as a form of economic interest, the main spring of a certain culture, or a view of the relation of the material universe to human existence. Capitalism, moreover, in its total aspect, means the existence of society as an adjunct of the market relationship, indicating that social relationships are dominated by economic functions. This was a unique phenomenon of recent centuries.

The collapse of this liberal experiment in economic life can possibly spell the danger that the elements of the classical Christian and liberal cultures of the West will be carried away with this collapse. Though the author senses this fear, he does not despair, not being wedded to capitalism.

For him, any system of economic relationships needs only the spirit of stewardship to make it human and then, apparently, acceptable. This attitude obviously will be of great interest to American readers of these lectures (Holland lectures, given in England in 1949).

In strong, though always difficult, language the author makes clear that any society in the downward phase of the cycle has in itself recuperative powers. Self-healing is possible. For man has the ability, through human civilization, to show his superiority to mere natural processes. In order to renew a weakening civilization, leadership must recognize the importance of certain *unwilled* forces and set about to change them if they are in conflict with the best aims that men have.

In the past, the Christian *mythos* has been able to mold society, and the author believes it can be used again. It will be necessary to replenish the vital power of the earth which sustains animal and human life, as well as the cultural power which furnishes the sense of community and satisfies the domestic, social, and emotional life, and also the religious sources out of which civilization grows.

In this work, the Christian believer must seek God's will. This commits him to a program of making man's lot more tolerable. This demands leadership. And to this demand, the church must respond. For that reason it dare not be forgotten that men are co-workers with God but not as little housemaids who—if they give notice—would place God in a terrible predicament.

Obviously the book has a close connection with Tawney's *Religion and the Rise of Capitalism,* but reference to the index of authors shows that Dr. Demant has been well aware of what has been written since the Tawney lectures were given in 1922. It must be added that, however valuable the substances of these lectures, they are not easily read. Like many difficult things they are exceedingly rewarding. Although written for Europeans, they are useful to Americans, too.

BENJAMIN LOTZ
Susquehanna University

Christianity and Psychiatry

Psychotherapy and the Christian Message. By Albert C. Outler. Harper. 286 pages. $3.50.

Ministers have found themselves in a dilemma in recent years. They see many parishioners with emotional problems, and many pastors have read and studied in the field of psychology in order to give better help. They have seen how much certain psychological insights can help their ministry, but they could not accept some pronouncements of psychiatrists since they were obviously unchristian in content.

In *Psychotherapy and the Christian Message,* Dr. Albert Outler, noted systematic theologian, rightly distinguishes between the techniques of therapy and the philosophy which is constructed to explain what is observed by the therapist. The techniques, he asserts, are not dependent upon the current philosophies. Indeed, the techniques would be improved if they were based on the Christian gospel rather than the rationalistic, humanistic philosophies of most of the great names of psychiatry.

The author presents the book as a first step and as a plea for more study that will produce a synthesis of psychotherapeutic techniques and Christian views and values. As a next step, I feel psychotherapists might well investigate the nonrational factors, emotional in nature, which motivate an individual to adopt a rationalistic philosophy. Ministers could share in such a study since many of them had to rise above these factors in their own growth into religious maturity.

The resumes of the various schools of psychiatry are noteworthy for their penetrating quality. The high level of the philosophical and psychological thinking and terminology does not predispose the book to wide circulation, even among the professional people involved. The barriers of professional vocabulary are hard to cross, and the number of persons well-versed in both psychology and theology is not large. The book will prove most interesting and useful to those who wish to study intensively the relationships of the two disciplines.

Berkeley, Calif. PAUL E. MORENTZ

NO SEGREGATION HERE

Dr. V. R. Cromer, Lenoir Rhyne president; Dr. Edmund F. Wagner, ULCA treasurer; and Pastors Nelson Trout and David F. Conrad of the National Lutheran Council Division of Negro Missions chat during North Carolina Synod meeting held at Greensboro

NORTH CAROLINA

First Church, Greensboro, May 4-6

Reported by DAVID F. COOPER

WITHOUT A DISSENTING VOTE delegates to the 150th convention approved a $1,500,000 expansion program for Lenoir Rhyne College to be effected by 1960. The atmosphere of harmonious agreement which greeted this bold proposal of Lenoir Rhyne trustees seemed to surprise even the delegates themselves. They had never before in the synod's history voted on a sum of such proportions.

The vote came following a detailed and graphically presented report of college needs, given by Dr. H. E. Isenhour, board chairman; Dr. Voigt R. Cromer, college president; and Dr. Walter B. Freed, member of the board.

The $1,500,000 fund is intended for construction of a gymnasium, music building, an auditorium for seating 1,800 persons, enlarging the dining hall, girls' dormitory, men's dormitory, science building, administration offices, student union building, infirmary, and the extension of endowment funds.

The 300 delegates and pastors unanimously approved a recommendation that a full-time director of evangelism for the synod be called. The director will be the first full-time man to be called to serve on synod's staff other than the president.

HIGH ON THE LIST of impressive events during the three-day meeting was the appearance of the Rev. Nelson W. Trout, Negro minister of Montgomery, Alabama. "The Negro," he said, "is no longer satisfied with extreme emotionalism. He is demanding that he be taught not only how to feel good on Sunday but how to live a dignified, useful life every day of the week." He asserted that the Lutheran church has a notable opportunity to minister to these people.

Dr. T. R. Speigner, Negro educator at North Carolina College, Durham, N. C., followed Pastor Trout's message by saying "The church, as a trustee of the principle

of the brotherhood of man and the fatherhood of God, has the responsibility to so make its message known that men may know that there is in Christ forgiveness and life . . . The Lutheran church has a great opportunity to bring the Gospel to the Negro!"

SYNOD'S COMMISSION on Negro Work presented a sobering and self-critical study as a suggested basis for action by the synod in pursuing its proposed work among the Negroes of the state.

"The Christian principle," the commission said, "may be stated: anyone who confesses Christ as Lord may be placed in only one category before God, that of 'sons of God and joint heirs with Christ.' Any exclusion of a son of God from the Communion of Saints, any manifestation or instrument thereof, on such grounds as social status, economic resources or race, is contrary to God's will and revealed love.

"On the one hand is the clear teaching of Scripture which we confess to hold as 'the only rule and standard of faith and practice'; on the other hand are the long years of neglect and indifference, and a social environment poorly prepared to practice the brotherhood of man on the true foundation of the fatherhood of God and the unity of those in Christ. Furthermore, the present enemies of Christ, in the name of brotherhood or comradeship, and apart from the revelation of the fatherhood of God, are reaping their harvest and pointing the finger of scorn at the church. Non-evangelical Christianity is also working among these people with a far-sighted and well-planned program."

The commission went on to state: "Humbly acknowledging our sinfulness, and with a sense of deep contrition, we must appraise our present position, realizing that there are goals to be reached, attitudes to be cultivated, injustices to be rectified; objectives which cannot be achieved overnight.

"Ours is an evil and sinful day, and while we have been called to be a peculiar people for God, we are yet saints and sinners at the same time, and will not know perfection here in this world. As much as we may wish it otherwise and as much as we may chafe under the fact, we must be realistic and begin our work with man where we find him. This does not excuse us for the past errors nor for our present slowness, but it should serve to keep us realistically busy with this great task of preparing our people for a more Christian understanding of race relationships."

THOUGH THERE were several expressions of desire for a non-segregated, all-the-way policy immediately, the synod finally decided to take a more cautious course suggested by the commission's recommendations: "That a 'grass root' program of Christian education in race relations be started by the synod in each congregation of the synod; and that the synod authorize the mission committee to call white or Negro pastors as may be needed in order to begin a ministry among the Negroes." The synod voted unanimously to provide $2,897 as its share of a six-synod co-operative plan to provide a minister to serve as chaplain at a Negro school for boys, Piney Woods, Miss.

THREE NEW congregations were received into the synod: Messiah Church, Hickory; Longview; Bethany Church, Boone; and the Church of Our Saviour, Jacksonville.

Synod's treasurer, Charles S. Heilig, reported receipts for 1953 of $489,285.55 . . . Synod's statistician reported gains of 1,760 baptized members; 1,244 confirmed members; and 1,221 communing members. Church property showed a total evaluation of $12,555,107.

The synod approved the change in the basis of its membership in the North Carolina Council of Churches from that of consultative relationship, following the change of the State Council's constitution to conform with that of the National Council, to that of a fully participating membership.

Dr. Edmund F. Wagner, treasurer of the United Lutheran Church, the official ULCA representative, in a "State of the Church" address said: "Our church is moving forward with increasing strength, and I know that you too are excited at being a part of this great program."

MILLION DOLLAR SMILES

Board member Walter B. Freed, President Cromer and Board Chairman H. E. Isenhour show pleasure as the North Carolina Synod approves $1,500,000 development and expansion program for Lenoir Rhyne College. Campaign is to be completed by 1960, will provide a gymnasium, music hall auditorium, dormitories and other buildings, as well as extension of endowment funds

Dr. F. L. Conrad, synod president, in the opening sermon had, while urging greater Christian activity, asked: "Shall we continue to struggle on and on in a state of fear and smear until the cobalt-wrapped H-bomb liquidates us all?"

ULCA CONVENTION DELEGATES

Clergymen: F. L. Conrad, Voigt R. Cromer, J. Wilford Lyerly, Samuel L. Sox, Albert H. Keck, Jr., Frank K. Efird, Ernest Misenheimer, Jr., David F. Cooper, B. S. Brown, Jr., Harry D. Hawthorne, M. L. Stirewalt, Sr., Walter N. Yount, Robert F. Shelby, Jr., L. C. Bumgarner.

Laymen: Dewey Beam, Charles S. Heilig, Mrs. Ray R. Fisher, Mrs. Jacob L. Lackey, H. V. Park, Robert R. Rhyne, Luther G. Boliek, Glenn Frye, R. Brown McAllister, M. Allen Fritz, Glenn E. Ketner, Hugh Moretz, Mrs. Ray Trexler, Clinton Eudy.

FLORIDA

Resurrection Church, Daytona Beach, May 10-12

Reported by W. E. PUGH

LUTHERANS IN FLORIDA are active and growing in numbers. This was evidenced by reception into membership of synod of three new congregations, St. Andrew's, Homestead; St. John's, Orlando-Winter Park; and St. James, Jacksonville.

The statistical secretary's progress report for a five-year period indicated a 50.9 per cent increase in baptized, 45.6 per cent in confirmed, and 47.14 per cent in communing membership. The 4,376 communing represent 75.45 per cent of the confirmed membership.

A 1955 budget of $52,512 for synodical and ULC apportionments and allotments to institutions was adopted. The apportionment to congregations was set at $12 per communing member.

The examining committee reported that seven students from Florida in college and seminary are candidates for the ministry. Beneficiary aid was granted to three of these for the academic year 1954-55.

The committee on publications reported the Florida Synod at the top of the list in per capita subscriptions to THE LUTHERAN. In September, October and November the synodical plan to place THE LUTHERAN in every home will again be in operation.

The parish education committee reported that programs had been set up for the Youth Camp and Leadership Training School to be held at Camp Emmanuel, Groveland, June 27-July 3, with Dr. Henry V. Kahlenberg as director.

THE SYNOD ADOPTED a revised constitution. One new item is that one minister and one layman shall be elected to membership of the executive committee, heretofore composed only of the officers of synod.

The convention profited greatly by the presence of Dr. F. Eppling Reinartz, secre-

tary of the ULCA, as its representative at the convention. Dr. Reinartz delivered the synodical sermon and addressed the convention concerning the general work of the church. The Rev. A. F. Theisz of St. Paul's, Tampa, served as chaplain.

ULCA DELEGATES

Clerical: Royall A. Yount, Francis I. Fesperman. Lay: Hugh Alderman, Judge Victor Wehle.

NEBRASKA

First Church, North Platte, May 10-12

Reported by PAUL WIEGMAN

THE LAST MAJOR overlapping of synodical organizations within the ULCA ended when on Tuesday, May 11, the Nebraska Synod in its 82nd annual convention agreed by a margin of two votes to merge with the Kansas and Midwest synods. The merger vote required a two-thirds majority. The proposal was presented by H. C. Wellensick of Grand Island. It had already been approved by the earlier conventions of the Midwest and Kansas synods.

The new synod, to be known as the Evangelical Lutheran Synod of the Central States, will have 78,000 baptized members. It will include the territory of the states of Nebraska, Kansas, Oklahoma, Arkansas and the western half of Missouri.

ATTENDING the convention as ULCA representative was Dr. Franklin Clark Fry. The ULCA president delivered an address at the mass meeting Monday night at the church and was also featured speaker at the Tuesday morning breakfast sponsored by the Lutheran Laymen's Movement for Stewardship. Delegates benefited greatly from other inspirational messages brought by him during the daily sessions.

Two new congregations and three pastors were received into the synod. The congregations are St. Mark's, Valley, and Latvian, Lincoln. The three pastors are the Rev. G. Gieschen from the Wartburg Synod, the Rev. L. C. Weitzenkamp from the Iowa Synod, and the Rev. Elvin Hansen from the Pacific Synod.

A surprise feature of the convention was the Brotherhood's presentation of a tribute to the synod president, Dr. T. J. C. Schuldt. This consisted of raising $1,000 to be presented in his name to Central Seminary in Fremont toward the retirement of its chapel indebtedness. Synodical Brotherhood President H. A. Zethren presented Dr. Schuldt with a scroll and announced that a plaque would be placed in the narthex of the chapel.

Five young men were consecrated to the ministry at an ordination service on Tuesday night. They were Milton A. Eklund, called to Oshkosh and Lewellen parishes; Robert D. Hamilton, called to Glasco, Kansas; Frederick J. Julifs, called to Rising City; Robert G. Kocher, called to Lancaster, Kansas; and Conrad J. Schmitz, called by the Board of Foreign Missions.

To protect the welfare of its officers, particularly the president, the synod agreed to pay the salaries of its officers for the rest of 1954. The merger convention which will bring the new synod into being will be held June 8 and 9 at St. Mark's Church, Kansas City, Mo.

NOVA SCOTIA

St. Matthew's Church, Rose Bay, May 6-9

Reported by DOUGLAS A. CONRAD

JENS BARDON JENSON, pastor-elect of the Mahone Bay parish, heard President C. A. Whitteker say in his ordination sermon, "It is not the enemies of the church of which a pastor needs to be afraid but rather the vast array of those who are indifferent to the Christian religion." Pastor-elect Jenson, a recent graduate of Gettysburg Seminary, arrived on the field a short while ago with his wife and two young sons.

DR. EDWIN KNUDTEN, president of the New Jersey Synod, was representative of the ULCA. He presented the various causes of the church at the synod sessions and said

REPRESENTED ULCA AT NOVA SCOTIA
Dr. Edwin H. Knudten

at the public service on Sunday afternoon that "the Christian faith is more than a religion of morals or a code of ethics. Man needs to be convinced that he is sinful and in need of salvation. Once he is certain of this he should be a witness to all others, and seek to bring the faith to all with whom he comes into contact." Dr. Knudten was also the speaker at the annual laymen's banquet, held in the Curling Club at Lunenburg. There he spoke on the topic "Know thyself; be thyself; give thyself."

The Rev. Norman Berner, manager of the ULPH branch at Kitchener, Ont., was the fraternal delegate of the Canada Synod. Pastor Berner told of the arrangements being made to entertain the ULCA convention in Toronto in October. When he spoke at the public service on Sunday evening, he stressed the need of more preachers, of the church doing more teaching and of the people hearing and heeding God's Word.

Mission work at Dartmouth, N. S., was brought to the attention of synod by the Committee on American Missions and also by the pastor of the church, the Rev. R. E. Bieber. Both church and parsonage are now in the process of construction. It is hoped that they will be ready for occupancy in the fall. The committee also stated that the province of Newfoundland had been approved for work, which will have to be bilingual, but no worker has yet been sent there.

MUCH EMPHASIS was laid upon stewardship. The stewardship committee held a special luncheon meeting at which Ervin Young told the laymen and pastors about the work of the Lutheran Laymen's Movement. A budget of almost $20,000 was adopted by the synod.

Synod elected as secretary the Rev. Wilfred Myra; treasurer, Ivan Schnare; members of the executive committee, the Rev. L. G. Bald, the Rev. L. L. Batdorf, Erwin Young and Harold Franklin.

ULCA DELEGATES

Clerical: C. H. Whitteker, R. E. Bieber. Lay: Erwin Young, Ralph Hirtle.

ROCKY MOUNTAIN

Trinity Church, Boulder, Colo., May 11-13

Reported by OLIVER F. WEAVER

A RADIO BROADCAST of a confirmation service in St. Paul's Church, Albuquerque, 12 years ago, was heard by a mother on a ranch 100 miles distant. She was so impressed that she planned to get her son into the next class. He was confirmed the next year, finished high school, college, seminary, and was ordained to the Gospel ministry at this year's convention.

He is Clifford Charles Grosenbacher, who will now soon leave to serve in a mission field in Liberia, Africa.

Two other young men of this synod are being ordained elsewhere: John K. Meyer of St. Paul's, Denver, ordained by Iowa Synod, and Philip R. Barnhart of St. Timothy, Albuquerque, ordained by the Indiana Synod. One new congregation, St. Luke's of Albuquerque, was received into synod.

ALL DEVOTIONS were on the theme of the World Council of Churches Assembly to be held in Evanston this summer—"Christ, the Hope of the World." Pastor Robert Grefe preached on "The Christian's Individual Hope," and Pastor Milton C. Johnson on "Christ Is the Center of Our Hopes." Dr. Oliver F. Weaver was chaplain.

Representing the ULCA was Dr. Dwight Putman, president of the Central Pennsylvania Synod. He also spoke at the convention banquet, held in the new university center on the Colorada University campus.

Hearty approval was given the Colorado Student Foundation, an organization set up to support work among students on the various campuses of the state. Support was also voted for the youth camp to be held in August at Camp Trojan.

Sessions of the 51st annual convention of the WMS were held concurrently, with Mrs. John Moose, national president, as guest speaker. Mrs. John Futchs, state president, conducted the meetings.

"Too long we have let things drift, been satisfied with things as they are, instead of acting as energetic workers for Christ, the hope of the world," the Rev. Leeland C. Soker told the Brotherhood meeting. "Let us have the determination to unite our manpower with God's power to accomplish greater things for His kingdom."

ULCA DELEGATES

Clerical: John F. Futchs, Leeland C. Soker. Lay: Andrew Nielsen, Theodore Hefner.

INDIANA

Trinity Church, Valparaiso, May 10-12

Reported by ROBERT H. HEINE

THE INDIANA SYNOD elected a new vice president, ordained four pastors, received a new congregation, and increased its apportioned benevolence budget at its annual convention.

The convention adopted the recommendation of the committee on the administrative organization of the synod that the only necessary full-time paid administrative office of the Indiana Synod is that of the president, who also is charged with the promotion of home missions.

The Rev. Walter Wick, pastor of First Church, Richmond, was elected vice president, succeeding Dr. Albert H. Keck, who has served since 1934. The Rev. Donald E. Elder was re-elected secretary, and Mr. John F. Holaday was re-elected treasurer.

Bethany Church, South Bend, organized under the leadership of the Rev. George Schuette, was received into the synod. President F. M. Hanes reported that new missions are being developed in Indianapolis, Evansville and Lebanon.

FOUR YOUNG MEN were ordained: William D. Billow, who will go to Japan for the Board of Foreign Missions; Frederick W. Fiedler, who will serve the Middlebury Parish; Richard T. Kraus, called to St. Mark's, Whitestown; and Philip H. Barnhart, called to the St. Joe-Spencerville parish. The ordination sermon was delivered by the Rev. Allen K. Trout, Mishawaka.

The budget for 1955 was increased $15,300 over the 1954 budget, raising the apportioned benevolence from $10.25 to $10.75 per capita. The support for the Mulberry Home for the Aged was doubled (from $6,000 to $12,000 per year). The Chicago Seminary and Hamma Divinity School were each raised from $5,000 to $9,000 per year. Wittenberg College was increased a thousand dollars a year.

Dr. A. H. Keck preached at the communion service and reminded the delegates that the church is in the world, but not of the world. Dr. William F. Zimmerman, dean of Midland College, and ULCA representative to the synod, addressed the convention banquet. "Christ-hearted men," he said, are homebuilders, churchgoers, soulwinners.

ULCA CONVENTION DELEGATES

Clerical: F. M. Hanes, D. E. Elder, D. A. Flesner, A. V. Hess, A. H. Keck, P. H. Krauss, A. R. Swasko, W. M. Wick. Lay: F. Ball, J. F. Holaday, E. Lembke, O. K. Jensen, A. H. Rahn, R. Hunt, V. Shoup, and Mrs. R. L. Henkel.

ULCA Colleges Honor Church and Civic Leaders

PICTURED BELOW ARE 44 individuals who will receive 45 honorary degrees this month from ULCA colleges. One man is even getting the "second degree"—William W. Tomlinson, Philadelphia business executive and university official, will be honored both by Gettysburg and Susquehanna. Two women are among the group receiving kudos. Most popular degree is doctor of divinity, being conferred on twenty pastors. Not included in the list below are Newberry and Hartwick. Waterloo is conferring no honorary degrees this spring.

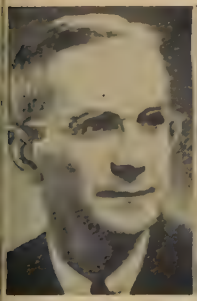
L. O. COOPERRIDER
ULCA Pastor
D.D., Carthage

K. WILLIAM BRAUN
ULCA Pastor
D.D., Carthage

O. A. HANKE
Publisher
L.H.D., Carthage

KENNETH HURST
ULCA Pastor
D.D., Carthage

CARL V. TAMBERT
Synod President
D.D., Carthage

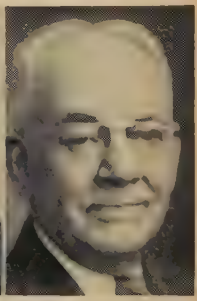


W. K. SELDEN
College President
LL.D., Carthage

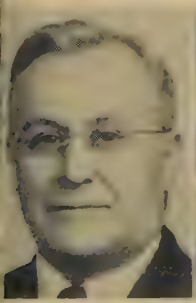
LAURI J. ANDERSON
ULCA Pastor
D.D., Gettysburg

PAUL L. FOULK
ULCA Pastor
D.D., Gettysburg

JOHN W. HOOPER
Banker
D.C.S., Gettysburg



THOS. Z. MINEHART
Banker
L.H.D., Gettysburg

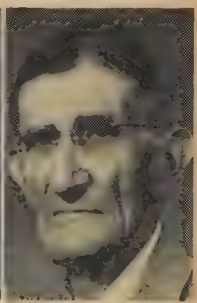


GEORGE E. SHEFFER
ULCA Pastor
D.D., Gettysburg

W. W. TOMLINSON
Temple U. V.-P.
LL.D., Gettysburg

CARROLL VOSS
Author
Litt.D., Gettysburg

ROBBIN B. WOLF
Lawyer
LL.D., Gettysburg



WILLIAM B. AULL
ULCA Pastor
D.D., Lenoir Rhyne

ALMA BENTON
Civic Leader
D.Hum., Midland

RITZ E. HEERMAN
Hospital Administrator
LL.D., Midland

ROYAL E. LESHER
Texas Synod Pres.
D.D., Midland

J. S. CARTWRIGHT
School Supt.
Sc.D., Muhlenberg

CHARLES M. COOP
Synod President
D.D., Muhlenberg

FURMAN J. FINCK
Artist
D.F.A., Muhlenberg

GEORGE F. HARKINS
Ass't to ULCA Pres.
D.D., Muhlenberg

M. P. MOLLER
Industrialist
LL.D., Muhlenberg

L. W. YOUNGDAHL
Federal Judge
L.H.D., Muhlenberg

LESTER E. FETTER
ULCA Pastor
D.D., Muhlenberg

C. EVERETT BREHM
Univ. President
L.H.D., Roanoke

THOMAS W. FRYER
Baptist Pastor
D.D., Roanoke

W.W. TOMLINSON
Temple U. V.-P.
L.H.D., Susquehanna

(see picture on preceding page)

J. F. KINDSVATTER
ULCA Pastor
D.D., Susquehanna

MARTIN L. TOZER
Home Mission Supt.
D.D., Susquehanna

BERNARD FETTERLY
ULCA Pastor
D.D., Thiel

PAUL L. GRAF
ULCA Pastor
D.D., Thiel

J. FRANK GRAFF
Penna. Jurist
LL.D., Thiel

J. F. BAUCHMANN
ULCA Pastor
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HENRY ENDRESS
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Litt.D., Wagner

JELL G. GALLAGHER
C.C.N.Y. President
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A. G. POLITIS
Greek Diplomat
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HERMAN K. KUTHE
Industrialist
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PAUL T. WARFIELD
ULCA Pastor
D.D., Wagner

R.-M. S. HEFFNER
Univ. Prof.
Litt.D., Wittenberg

GERARD D. BUSCH
(y.-Tenn. Synod Pres.
D.D., Wittenberg

E. E. HOLT
School Supt.
LL.D., Wittenberg

JOHN McINTIRE
Lawyer
LL.D., Wittenberg

EDGAR L. MORRIS
Publisher
L.H.D., Wittenberg

CLARENCE T. SIMON
Univ. Prof.
D.Sc., Wittenberg

THIEL COLLEGE will send four delegates to the convocation of Christian colleges to be held in Ohio this month. Chaplain George C. Reese, Prof. Theodore C. Scheifele, Dean Dorothy J. Marple and Miss Virginia Lancaster, a student, will attend. The convocation has been planned by the Commission on Christian Higher Education of the NCCC to demonstrate and discuss the significance and strength of Christian colleges in the U.S.

ROANOKE COLLEGE will have a memorial bell tower on its campus in honor of Henry Hill, the kindly Negro who faithfully rang the college bell for more than forty years. The alumni, who best remember him for his philosophy and advice, are planning to construct the tower, to be located in back of the administration building. The bell Henry rang for so many years will be mounted inside the tower.

CENTRAL SEMINARY graduates on May 6 heard the Rev. John F. Futchs, president of the Rocky Mountain Synod, deliver the commencement address. Eight of the ten graduates in this year's class are pictured below. The picture was wrongly identified in a previous issue of THE LUTHERAN.

CALIFORNIA

Synod of Pacific Southwest Forms Arizona Conference

By HOWARD L. LOGAN

ON MAY 2 Arizona Conference of the Synod of the Pacific Southwest came into being at Grace Church, Phoenix. This new conference consists of six congregations in Arizona. The Rev. Frank Clutz was elected president. On the same day, the Rev. H. Paul Romeis, assistant to the president of synod, installed the Rev. Lyle Burns as pastor of Grace Church, Phoenix.

ST. MICHAEL'S CHURCH, Berkeley, recently listened to Dr. Paul E. Morentz in four lectures on the theme: "The Christian Clue to Mental Health." Dr. Morentz, an ordained Lutheran clergyman, is resident psychiatrist at Veterans Hospital, Palo Alto, Calif. He is also instructor at Pacific Seminary.

FOR THE FIRST time in its history, the Augustana Lutheran Church is holding its annual nation-wide convention on the West Coast, in Los Angeles. A chief event of the convention will be the ordination of over 80 young men to the ministry. This service will be held in the outdoor Greek Theater in Griffith Park.

CALIFORNIA DISTRICT of the American Lutheran Church recently elected the Rev. Walter Hellman of Pacific Palisades full-time president for a term of four years. California Conference of the Augustana Church elected the Rev. Malvin H. Lundeen of Ottumwa, Iowa, as its first full-time president, and is awaiting his reply. With the election of the Rev. Carl Tambert to succeed Dr. James P. Beasom as president of California Synod (ULCA) there will be three new full-time presidents of Lutheran groups in California.

GRACE CHURCH, Richmond, Calif., recently lost the services of its faithful parish visitor, Mrs. Hathaway. Because of poor health, Mrs. Hathaway found it necessary to terminate her 10 years of valuable service in the congregation.

ROBERT VARBLOW, 1954 graduate of Pacific Seminary, was ordained in St. Michael's Church, Berkeley, May 16, with Dr. Gerhart Lenski of the seminary faculty preaching the sermon. Kenneth Olson, 1954 graduate of Northwestern Seminary, Minneapolis, was ordained recently in Grace Church, Phoenix. Both men have accepted calls of the Board of American Missions and will begin work in new fields.

THE BROTHERHOOD of the Southern Conference recently engaged in "Operation Cleanup" at the Lutheran Home for the Aged at Alhambra, Calif. Roy Ehret of St. Paul's Church, Monterey Park, supervised the operation which was an effort to place the grounds of the Home in good appearance.

ST. MATTHEW'S CHURCH, North Hollywood, the Rev. John Simmons pastor, recently engaged in a Witnessing Crusade. Their goal was 100 new members for the church. The month-old program enlisted the aid of many church members, including a team of Luther Leaguers. St. Matthew's will have as its student interne for the next 15 months Seminarian Christian Thearle, who has completed two years at Pacific Seminary.

HOLLYWOOD CHURCH, Los Angeles, recently observed the 33rd anniversary of its organization. The church was organized with 59 adults, 13 of whom still remain with the congregation. Recently the church completed new landscaping, which included a new church sign, outdoor patio and new shrubbery.

THE NORTHERN CONFERENCE Luther League met at First Church, Fresno, for its annual convention under the leadership of Peter Knowles of Sacramento. Laymen

Twenty-four young women who are considering full-time Christian service as their vocation joined the student body of the Lutheran Deaconess School in Ruxton, Md., for a three-day life service institute in early May. The visitors came from as far as Indiana and North Carolina to learn of the church vocations offered in the ULCA. Classroom sessions, presentations by church leaders and a variety of recreational activities filled the hours and gave first-hand knowledge of school's program

Leo Johnston of Fresno and Howard L. Logan of Glendale addressed the Leaguers.

CHRIST CHURCH, San Diego, the Rev. Quentin Garman pastor, has had an almost continuous building program since its organization immediately after World War II. It broke ground recently for a new church edifice. This congregation started in a radio store. This store was then enlarged and improved, and next a parish house was erected.

A NEW CONGREGATION in the San Diego area came into being April 25 when St. John's Church was organized at El Cajon with the Rev. James Bishop as organizer. The Rev. Paul Romeis assisted in the service.

THE REV. ROBERT WHEATLEY was installed as pastor of St. Paul's Church, Vallejo, succeeding the Rev. Glen Balsley . . . The Rev. George Steffins was also installed as pastor of Our Redeemer Church, Sacramento . . . Fund campaigns were underway for Mt. Zion Church, Yreka, and at Epiphany Church, San Leandro.

THE SOUTHERN CONFERENCE Luther League met recently at Holy Trinity Church, Inglewood, with the Rev. John D. Foerster as one of the leaders . . . Confirmation Rally was held in Hollywood Church for 1954 confirmation classes. President-elect Rev. Carl V. Tambert spoke to Brotherhood meetings at Riverside and Long Beach recently.

ILLINOIS

Graduates Are Warned Of Dangers in Ministry

By JOHN E. COOPERRIDER

TWENTY-EIGHT men received degrees or certificates of graduation at the 62nd commencement of Chicago Seminary held recently at St. Luke's Church, Park Ridge.

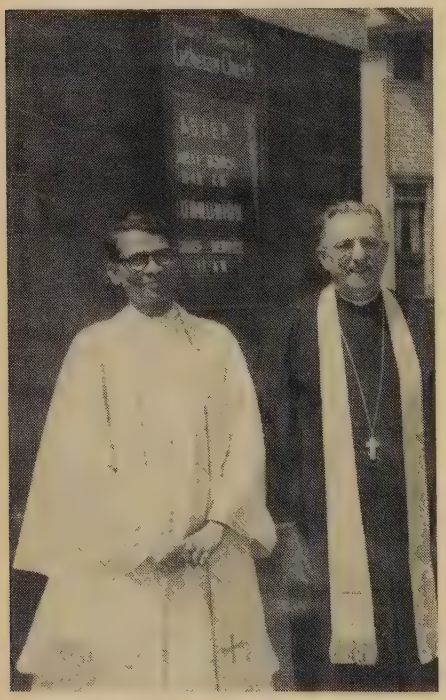
Dr. G. Elson Ruff, editor of THE LUTHERAN, spoke on "Dangers of the Min-

ILLINOIS . . .

istry," pointing out that the "ministry may become routine and mechanical," that "the minister may begin thinking he is the kind of person people think he is," and that "the minister may acquire much property and receive many members for his church, yet lack a passion for lost souls."

Dr. C. Umhau Wolf, pastor of St. Paul's Church, Toledo, and former professor at the seminary, brought the baccalaureate message, telling the graduates, "When you blow your own horn, people get out of your way, even out of the Lord's way."

His subject was "The Servant of the Lord." He pointed out that "It's not



Worshipers at Trinity Church, Donora, Pa., had an unusual experience as Easter services were conducted by two pastors from India. Without a pastor, the congregation was supplied by Dr. George K. Gesler (right), missionary now on furlough. Assisting him was the Rev. G. Devasahayam of the seminary faculty at Luthergiri, Rajahmundry, India, who is doing graduate work at Mt. Airy Seminary

through preaching, and programs, and resolutions of synod that the servant carries out his task, but through the anointing of the Spirit."

THE ILLINOIS All-Lutheran Food Appeal for 1954 recently got underway when the committee met and divided the state into 20 areas with a chairman in charge of each area, who will set up county organizations. Last year cash and commodities valued at $66,206.31 were received through the appeal and distributed through Lutheran World Relief.

ST. PAUL'S CHURCH, Dixon, the Rev. George J. Curran pastor, recently dedicated its new $360,000 church edifice and educational building, with Synod President Harmon J. McGuire and Prof. Donald F. Irvin of Chicago Seminary participating.

The new church, built in open Gothic style, seats 524 in the nave with overflow accommodations in the north transept for 90 more. A small chapel is open for daily meditation and prayer, as well as for a weekly prayer hour every Wednesday.

TWELVE AREA meetings on "New Ventures in Parish Education" were held throughout Illinois in May under the leadership of Dr. Earl S. Rudisill, staff member of the Board of Parish Education. Discussions pertained to weekday church schools, and the new children's program of the United Lutheran Church.

RESURRECTION CHURCH, Franklin Park, the Rev. S. L. Besecker pastor, recently held groundbreaking services for its building.

ST. PAUL'S CHURCH, Waukegan, the Rev. A. L. Salstrom pastor, held a service for the cornerstone laying of its new church, May 16.

WICKER PARK CHURCH, Chicago, the Rev. M. D. Shutters pastor, held its 75th anniversary service May 9.

THE CHURCH OF THE ASCENSION, Chicago, the Rev. J. P. Peterson pastor, will continue its Lenten experiment of an "open church" from 7 A.M. to 7 P.M. all year 'round.

FIRST CHURCH, Dongola, the Rev. C. Carl Eklof pastor, has purchased an electronic organ. St. Mark's Church, Polo, the Rev. K. E. Irvin pastor, recently redecorated its

Rev. Conrad Raker (right), superintendent of Allentown's Good Shepherd Home, receives from Dr. L. C. Eddinger the Lehigh County Medical Society's 1954 award in appreciation of the home's service to the physically handicapped. Also honored by the physicians was Mrs. Morris Senderowitz (center), civic leader

church and parish house. Trinity Church, Manlius, the Rev. R. H. Engen pastor, has received a bequest of $1,000 from the estate of Chris Larsen.

St. Luke's Church, Park Ridge, the Rev. W. D. Spangler and the Rev. P. P. Kuenning pastors, has received 196 new members since October.

The following congregations have paid their 1954 Lutheran World Action quotas 100 per cent or more: Hope-Epiphany, Chicago; Trinity, Lockport; Church of the Good Shepherd, Oak Park; St. Paul's, Dixon; St. Paul's, Oregon; St. Paul's, Kent; St. Paul's, Hillsboro; and Grace, Springfield.

Pastor George H. Cooper of St. Paul's Church, Wheaton, was recently retired from U.S. Army Reserve Chaplains' Corp after 25 years of service, including active duty in two world wars, and temporary duty in the Korean conflict.

MINNESOTA

Burglars Foiled In Church Theft

By PAUL L. WETZLER

St. Paul—Burglars broke into Reformation Church here recently but prompt action by the janitor in summoning police saved approximately $500 in church funds.

A telephone call by the janitor who discovered (at 4.15 A.M.) that a safe had been opened, brought policemen to the scene. They surrounded the building, found that their timely arrival had foiled an attempt to "crack" a second safe containing $498.88.

The Twin City Lutheran Student Foundation has passed out of existence and is now part of a state-wide organization known as the Lutheran Student Foundation of Minnesota. This organization is responsible for student work in all the state colleges in Minnesota and in non-Lutheran independent colleges at Duluth, Moorehead, St. Cloud, Mankato, Bemidji and Winona.

The Foundation's board of directors recently elected officers as follows: Dr. Paul Luther Wetzler, president; Mrs. C. L. Nasby, first vice president; the Rev. A. G. Fjellman, second vice president; Miss Lillian Johnson, secretary; Prof. A. O. Lee, treasurer; and Prof. John E. Wertz, member of the executive committee. The budget for 1954 is $43,624.27.

Dates for the Women's Retreat at Central Conference Camp are June 29-July 1. Retreat theme is "Having Gifts—Use Them." Mrs. Charles Boyles will lead in a study of Paul's Epistles. Mrs. L. H. Josefson will present mission study material. Mrs. Bryce Shoemaker will tell of experiences in Germany.

Oct. 24-25 are the dates for the annual

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MINNESOTA . . .

fall convention of Central Conference Women's Missionary Society, St. John's Church, Minneapolis.

MOUND'S VIEW English Lutheran Church celebrated its 25th anniversary May 16. The Rev. Robert F. Kugler is pastor. Dr. J. H. Dressler addressed the anniversary banquet on May 20; Dr. J. C. Brauer of Chicago University was guest preacher.

THE 1954 CONVENTION of the State Luther League promises to be outstanding. An excellent program has been set up for an anticipated attendance of 700. Dates are Sept. 10-11-12 at Mission Farms on Medicine Lake.

MINNEAPOLIS boasts the largest ministerial association in the United States. Business firms of the community sponsor their monthly breakfasts. Dr. Paul Luther Wetzler was recently elected vice president of this association.

MAY was "Come to Church" month in Minneapolis, sponsored by the Junior Chamber of Commerce. Bumper strips were placed on all Twin City Rapid Transit buses; five large billboards carried a display and stickers on thousands of cars emphasized that "Freedom Flows from Faith in God." The governor of the state and mayor of the city made official proclamations urging observance.

THE CONGREGATION at Stacy, Minn., celebrates its 50th anniversary on Sunday, June 27. President of the synod, Paul Bishop, will speak. The Rev. Marvin R. Moll is pastor.

MONTANA-NORTH DAKOTA

Pastors Share Mission To Chromium Miners

By INGOLF B. KINDEM

COLUMBUS, MONT.—Sunday school and church services for workers and their families at the Mouat chromium mine, 40 miles south of here and half a mile high in the mountains, have been undertaken co-operatively by a ULC and an ELC pastor.

The Rev. Ralph Sandgren of St. James

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Church (ULC), Columbus, and his colleague at Absarokee, Mont., are currently providing the only Protestant services available to the 81 families at the mine's housing project. They have organized a Sunday school which is serving about 35 children, and a church service at which attendance ranges from 25 to 50 adults. The clergymen alternate in conducting the twice-a-month services.

The Mouat mine has the largest chromium deposits in North America, and is the only domestic source for the use of the United States. It has a nine-year contract with the U.S. Government to supply chromium for stockpiling.

PASTOR AND MRS. DONALD L. GUSTAFSON moved from Minneapolis on June 1 to begin his duties as associate pastor at St. Mark's English Lutheran Church, Fargo, N. D. Pastor Gustafson was a member of Mt. Carmel Church. He majored in electrical engineering at the University of Minnesota, went into the armed services and there made his decision to enter the ministry. He graduated from Northwestern Seminary last month.

AN EFFORT to promote reading of THE LUTHERAN was made by Pastor Forrest Clark of Redeemer Church, Livingston. In his church paper, *Timely Tidings*, he said:

"Everyone in the parish is receiving a subscription to our church magazine. We hope that you read it and that you also enjoy it. Some have already expressed their pleasure at receiving this magazine. You might be pleased to know that this is the best religious news magazine in the U.S., so voted by the United Press. Many have asked how this is being financed by our congregation. Current expenses met the first quarter payment. Enclosed you will find an envelope if you wish to pay for your subscription. Whether you pay or not, we hope to be able to send it to everyone this year."

FIRST CHURCH of Billings, Mont., held services in their new building on Sunday, April 25. The preceding Tuesday had been set as "Moving Day." Formal dedication will be held Sept. 15.

NEW YORK

N.Y. Synod Asked To Split Conference

By HERBERT A. BOSCH

BUFFALO—The Western Conference of the Synod of New York and New England, meeting in Pittsford, recently favored division into two conferences, with Buffalo and Rochester as the centers. The synod was therefore requested to provide for such a conference division, in the event that the committee of organization of the synod does not include such a recommendation in its report at the coming synod convention.

Elected to office were the Rev. Alfred L.

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NEW YORK . . .

Beck, Reformation Church, Rochester, president; Dr. John G. Fleck, Parkside Church, Buffalo, vice president; the Rev. Donald R. Pichaske, St. Mark's Church, Kenmore, secretary; George Winfield, Transfiguration Church, Rochester, treasurer.

St. John's Church, Lancaster, N. Y., the Rev. Edward Goetz pastor, recently over subscribed its campaign for $125,000 b raising in cash and pledges the sum c almost $150,000.

Steps were taken recently to form a Lu theran Student Foundation for the Buffal area. Representatives from eight congrega tions met to discuss ways to assist Luthera students on the several campus areas i Buffalo as suggested by the National Lu theran Council. The next meeting will b held late in June.

St. John's Church, Gardenville, the Rev Ivar O. Ivarsen pastor, dedicated its ne parish hall on May 2, when the Rev. Fred erick Knubel, president of synod, preache at the Vesper service and performed th Act of Dedication.

The seventy-fifth anniversary of Hol Trinity Church, Buffalo, had its observanc on May 2 with Dr. Knubel as guest preacher On the following Sunday the combine choirs of the congregation, under the leader ship of Sigmund Kvamme, and assisted b two musical groups in the city, presented Cesar Franck's "The Beatitudes."

The Rev. Vernon F. Squire is now as sistant pastor at Zion Church, Niagara Falls . . . Dr. J. Sahner Blank, Redeemer Church Buffalo, has been elected pastor emeritus of the congregation. He is recuperating a home following a severe illness which began last November . . . The Rev. Floyd Buchholtz has resigned the pastorate at Tabor Church, Buffalo, to enter secular work.

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Dr. Martin O. Dietrich pastor, held a service of thanksgiving, May 9, when more than $90,000 was subscribed for a new church with a seating capacity of 350.

GRACE CHURCH, North Tonawanda, the Rev. Hermann B. Miller pastor, dedicated a new parish building on May 16, with former Pastor John M. Sprock, of Utica, as guest preacher, and Dr. John G. Fleck, vice president of the conference, performing the Act of Dedication.

THE ORGANIZATION service of Messiah Church, Lewiston, was held May 16 at Zion Church, Niagara Falls, Dr. Arthur Schmoyer pastor. Zion congregation not only sponsored the new congregation but has made a grant of $15,000 to the group. Pastor Howard H. Lenhardt is developer.

A SERIES of services and events marked the centennial of Zion Church, Clarence Center, the Rev. Everett F. Wright pastor. Synod President Knubel, the Rev. Hermann G. Miller, president of the Western Conference, and the Rev. Donald R. Pichaske, con-

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In order to finance a new Sanctuary, the members of the First Presbyterian Church of Monessen, Pa., recently pledged $85,524 to oversubscribe their building fund campaign on schedule. Out of a possible 138 giving units, 122 subscribed. Although this firm seldom directs an appeal for less than $100,000, the cost of this campaign was surprisingly modest.

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NEW YORK . . .

ference secretary, were guest speakers. The Rev. Frank P. Welkner, a former pastor, was toastmaster at the anniversary dinner.

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PENNSYLVANIA

Pottsville Area Church Again Leads Conference

By ADAM E. POLCRACK

POTTSVILLE—St. John's Church, Leck Kil the Rev. John D. Keener pastor, again lead the conference in the apportioned bene olence column, having more than double its 1953 quota by raising a total of 211. and 220.2 per cent for Lutheran World Ac tion. Conference totals are 90.2 per cer for apportioned benevolence, and 120.3 pe cent for LWA.

Other reports presented at the annua conference meeting in St. John's Church Ringtown, indicate that the membership o the churches is holding its own, despite continued exodus from the economicall hard-pressed area.

The Rev. William H. Marburger, Orwig burg, completing the unexpired term o former Conference President Charles T Herman, was elected to his first full ter in that office. The Rev. Robert C. Benne Pine Grove, succeeds the Rev. Leonard F Good, Nuremberg, as secretary-treasure A vice president was elected for the firs time in the history of the conference, wit the post going to the Rev. Adam E. Pol crack, Port Carbon, a former president o the conference.

MORE THAN 200 men heard an inspirin address on personal evangelism at the Sprin Rally of the conference Brotherhood in St John's Church, Ringtown. Salvation Arm Major William Dearin, Pottsville, told th men that the day of mass evangelism is over and only personal evangelism will win the world for Christ.

MUHLENBERG COLLEGE appeal chairman the Rev. E. Richard Acker, Schuylkill Ha ven, has organized this conference on a district basis, and the appeal is being pros ecuted with vigor. Assisting Pastor Acke are Mrs. Glenn Bendigo, Reinerton, and Mr Harold Speidel, Pine Grove.

The 35TH ANNUAL Church Workers' Con ference was held in St. John's Church, Pine

Grove, with 152 present. Keynote speaker was the Rev. Maynard C. Hallock, Reading, chairman of the synodical committee on Christian Education. The ULCA Children's Program was presented by Miss Katherine G. Frickert, Allentown, synodical children's work secretary.

AN $11,000 improvement program has been completed at the parsonage of St. John's Church, Ringtown, the Rev. Walter H. Guigley pastor. Original cost of the parsonage, built in 1868, was $1,788!

DR. E. W. WEBER, pastor of Trinity Church, Pottsville, was recently honored by Trinity Brotherhood (largest in the ULCA) with an honorary life membership. A similar presentation was made to the Rev. Adam E. Polcrack, Port Carbon, by the Brotherhood of St. Paul's Church.

DR. LUDWIG LENEL, professor of music at Muhlenberg College, recently gave a concert program of sacred music in Christ Church, Schuylkill Haven.

THE REV. ROBERT C. BENNER, Pine Grove, spoke at the annual service for the Sowing of the Seed and the Blessing of the Fields in St. Paul's (Summerhill) Church of the Friedensburg Parish.

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DECEASED

Dr. William Nicholas King

Dr. William Nicholas King, pastor of St. Matthew's Church, Fillmore, Ill., and Irving Church, Irving, Ill., died in hospital at Hillsboro, Ill., May 2, at the age of

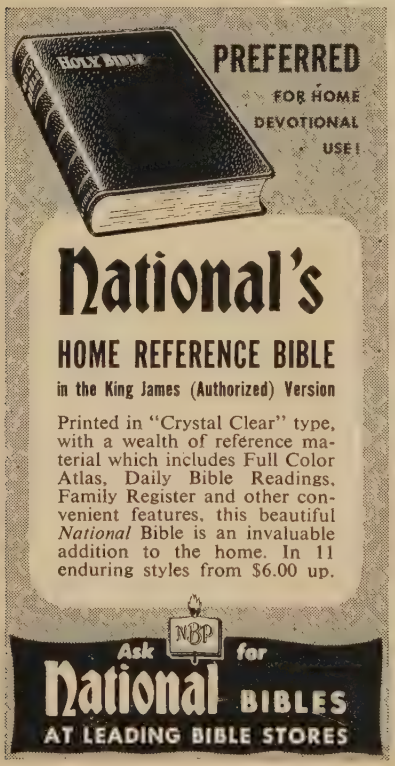
A native of Chicora, Pa., he was gra uated from Grove City College, Pa., a from Gettysburg Seminary. Following ordination in 1912 he served as pastor the Rock Grove-Dakota-State Line parish Illinois for five years. Subsequently served St. Paul's, Nachusa, Ill.; Irving, I St. John's, Mt. Pulaski, Ill.; Fairview, I and (since 1947) Irving-Fillmore parish.

Dr. King was a past president of t Northern Conference of Illinois Synod, a a former secretary of Central Conferen

Survivors include his wife, the form Sara Bell Sutton of Pennsylvania.

Funeral services were held May 4 Irving Church, in charge of Dr. Harm J. McGuire, president of Illinois Syn Assisting were Dr. A. Burd Arganbright a the Rev. Herbert C. Peterson, Springfie and the Rev. John Rhine, Nokomis.

Interment was in Woodland Cemete Dixon, Ill.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—Synod Convention Calendar—

JUNE

8- 9—CENTRAL STATES (organizing co vention). St. Mark's Church, Ka sas City, Mo.

14-17—NEW YORK AND NEW ENGLAND. Paul's Church, Johnson City, N.

14-17—SLOVAK ZION. Holy Emanuel Church, Yonkers, N. Y.

15-18—CANADA. St. Matthew's Church, Kitchener, Ontario

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CHANGES OF PASTORATE

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Gastmeier, Herbert W. From Christ Church, Maymooth, Ont. To Peterborough, Ont., mission developer.

Kuhn, Henry F. From Trinity Church, Fort Erie, Ont. To St. Peter's Church, Kitchener, Ont., associate pastor.

Rock, Robert E. From Faith Church, Geraldton, Ont. To Walkerton-Mildmay parish, Ont.

Texas

Blackman, Myron K. From Faith Church, San Antonio. To Houston (So. Main St. area), mission developer. 9809 Oboe St.

Wagner, Frank R. From Ander-Schroeder-Kilgore parish. To Houston (southeast area), mission developer. 2405 Minnesota Ave.

West Virginia

Schwegler, H. G. From First Church, Cedar Rapids, Ia. To First Church, Parkersburg.

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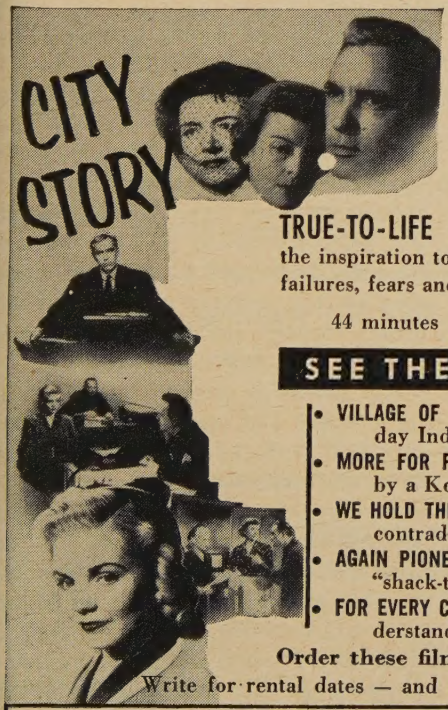

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In Conclusion . . . . . .

THERE ARE THINGS besides corn liquor that can make a man drunk. Worst of all is pride. It can intoxicate people so completely that they plunge to destruction.

Because America is richer and stronger than any other nation, Americans stand in danger of self-destroying pride. For example, read carefully this statement regarding our problems in Asia, which I picked up from a U.S. magazine this month:

"Actually, there is only one solution, but to face up to it will take men of far more courage than those who have of late years occupied positions of authority in any of the Western nations. Peiping and Moscow should be served with an ultimatum that, unless they immediately withdraw all aggressive forces and cease carrying on any further such activities, we will move against them immediately with every weapon at our command, and in places of our own choosing, to bring their evil aggression to an end."

THAT WOULD BE like committing suicide to remedy a severe stomach ache. There are people who believe the United States could conquer the Communist nations single-handed, invade the vast areas of China and Russia, and impose a democratic way of life on the Reds. Such people are drunk with pride.

Even a tightly knit coalition of the free nations, standing firmly together, would have a difficult time checking further Communist aggression outside the vast orbit the Reds already control. To have allies for such a terrible assignment, the United States cannot afford to swagger and give orders to other nations, but must consult and walk humbly with them.

It is well known to us that Communists have a long-range purpose of destroying us and all democratic governments. Sinc we would be glad to overthrow their go ernments, and establish our own kind i their place, that makes us even.

But the Reds are no more able to co quer us in one massive campaign than w are able to conquer them. There is long, tense deadlock in world affair when we must go about our business o living in peace and understanding wit as many nations as are willing to liv that way with us. Through diplomat maneuvering we may be able to offer th Communists some things they want—an which our statesmen think we can affor to give—in exchange for things w greatly want.

THE REDS are willing to wait a lon while to achieve their purposes, thinkin that sooner or later we shall be trappe into some frantic error, or break fait with our allies which may then be picke up one by one. We too must figure on patient, long-time campaign of defendin free peoples wherever we can, and wai ing until the hunger for freedom amon the captive Communist peoples eventuall breaks through the bonds imposed o them by their iron-curtain rulers.

Our task is to keep alive such passio for freedom and justice that it will dis play itself in all our deeds. We Christian have a special part in this, because w believe freedom and justice are God will for us. We are confident that th God who taught us to love freedom an to seek justice is the Master of history and will eventually determine the out come of this world struggle according t his purposes. We must plead with Go to spare us from such pride in our ow strength as would plunge us to our doom

—ELSON RUFF

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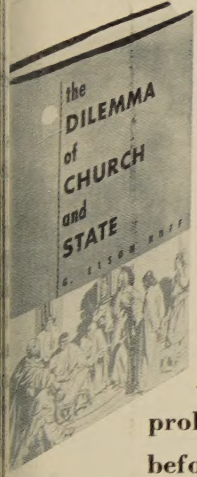

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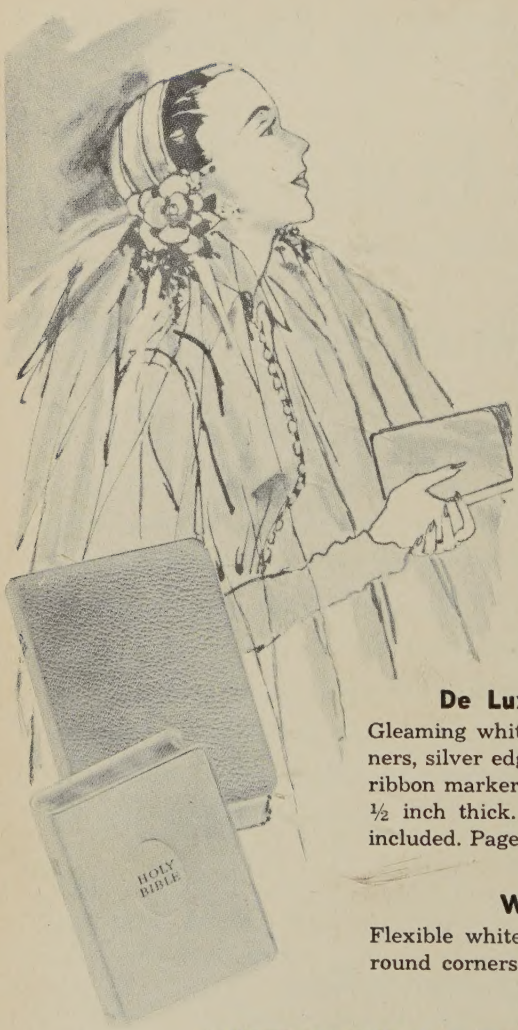

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